

RELIGION

REPRESENTED IN A

TRUE LIGHT.

By EUTHELIUS.

The Revd Evans

“ This I might have done in Prose; but I chose Verse, and even
“ Rhyme, for two Reasons. The one will appear obvious; that Prin-
“ ciples, Maxims or Precepts so written, both strike the Reader more
“ strongly at first, and are more easily retained by him afterwards.
“ The other may seem odd, but is true; I found I could express them
“ more shortly this Way, than in Prose itself; and nothing is more
“ certain than that much of the Force, as well as Grace of Arguments
“ or Instructions depends upon their Conciseness.”

POPE.

O X F O R D,

At the CLARENDON Printing House. MDCCLXI.

RELIGION

REPRESENTED IN A

TRUE LIGHT



Imprimatur,

J O. B R O W N E,

Vice-Can. O x o n.

Jun. 18. 1760.

... I have done in those; but I chose Verse, and even
... for two Reasons. The one will appear obvious; that Prin-
... to write, both strike the Reader more
... strongly at first, and are more easily retained by him afterwards.
... but is true. I found I could express them
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THE CLARENCE PRINTING HOUSE, MDCCLXII.

T H E
P R E F A C E.

TH E following Essays are written in a very plain manner, that they might be adapted to the Capacity, as they are chiefly design'd for the Instruction of unlearned Readers.

May the Goodness of the Design atone for the Defects in the Execution of it!

'Tis a great Comfort to consider, that the best Judges are the most candid. Whereas they who are too ignorant, as well as too indolent, to perform any Thing in the literary Way themselves, are most apt to snarl and sneer at the Performances of others. But how contemptible is their Contempt?

The Reader will be disappointed, if he expects to be entertain'd with any real Poetry. Metre only the Writer pretends to. 'Tis observable that no less a Philosopher than *Plato*, in his imaginary Republick forbid the former as hurtful, but allow'd of the latter as innocent, and even commended it as useful.

The greatest Part of the first Essay, and a few Lines of the last, have been already printed in some of the publick Papers; which is here mention'd with a View to obviate or prevent the Charge of being a Plagiary, which might otherwise happen; as some of the Verses might be remember'd, but the Name subscrib'd to them forgot.

Some Persons may censure the Essay on Virtue, because there is so much said upon Vice; not considering that Contraries illustrate one another. For 'tis in Writing as in Painting, where Light and Shade

The P R E F A C E.

appear the stronger, by being placed near each other. Accordingly in the Divine Book of *Proverbs*, the Royal Author seldom or never recommends any Virtue, without exposing the opposite Vice. The Antithesis runs through every Chapter, and almost every Verse.

If any in reading the most considerable Part of this Performance, entitled *Emmanuel*, should object against the Liberty therein taken of introducing Passages from the Prophets and Apostles, as if they were written by that Adorable Person Himself, let such consider that both the Prophets and Apostles spake, as they were moved by "the Spirit of Christ which was in them." Consequently their Words, were His Words — *Col. 3. 16.* "Let the Word of CHRIST dwell in you richly," is understood of the whole inspired Writings in general. The Reason of thus introducing these Passages, was to illustrate or explain the Matter in hand. It is an old and true Observation, that Scripture is the best Interpreter of itself. Sometimes after a Text of Scripture cited, a few Words follow by way of Paraphrase; which requires no Vindication.

As the Evidence of Christianity, from the Completion or Fulfilling of Prophecy, is very strong and clear, the Reader will find great Stress laid upon this Argument, but no greater than it will bear. All the most remarkable Prophecies in the old Testament are quoted, in order to shew how exactly they were fulfilled by the new, and that Christianity was indeed "witnessed by the Law and the Prophets."

It has been observed, and it should be lamented, that we have in *England* a particular Bashfulness in every Thing that regards Religion. This has in a great Measure been occasioned by the irregular and infamous Proceedings of several Professors of it, and Pretenders to the greatest Merit, Purity and Perfection, Papists, Phanatics, Methodists. Weak and vulgar Minds do not consider that the best Things may be abus'd and corrupted; and that when they are so, they become the worst. This is applicable to nothing more than Religion, when it degenerates into Superstition or Enthusiasm. The Papists have been most notorious for the former, Phanatics and Methodists for the latter. The bulk of the People have not "their Senses exercised to discern between the Good and the Evil," but unhappily confound Religion with these

The P R E F A C E.

these dangerous Extremes, mistaking "the Form for the Power of "Godliness." Blind and bigoted Zealots act in a very rash and wrong manner, yet ascribe their Actions to the Influence of a religious Principle. Others hereupon view Religion itself in a wrong Light, and grow ashamed of what they ought to glory in. 'Tis very necessary to rectify their mistaken Notions, and in order to that End to set before them "pure and undefiled Religion," as it is represented in the Holy Scriptures, those "lively Oracles of Truth and soberness, which make "wise the simple." By this means they will see "the Beauty of Holiness," and be charmed therewith.

In all the numerous Quotations from the sacred Writers, great Care hath been taken to adhere closely and faithfully, not only to the Sense, but even to the very Words.

If any who have been so kind as to subscribe, should complain that they have not enough for their Money; when they hear of the whole Profits being apply'd to a very good Purpose, 'tis hop'd that they will be no longer dissatisfied.

The Pains taken, and the Time spent in writing this Book, will not be thought in vain, if it should meet with the Approbation of one good Person, or cause the Reformation of one bad one.

*Little-Rifington,
May 29. 1760.*

THE P. R. E. F. A. C. E.

While the Empire has the name, she will be the Enemy of Ho-

seminary, the highest Order of French and Germans, with a name

them? True and undisturbed because, as it is contained in the Holy

revelation, which is the source of all truth, and in order to find in it before


grow almost of what they ought to glory in. It is very necessary to

right. Others however view Religion itself in a wrong light, and

manhood, yet still, which is the substance of a religion, being

Columbia, and in fact, it is a very high and strong

each, dangerous enemies, mistaking the form for the Power of



Before, or until the formation of our nation, it is thought that it should have been the application of our good

E R R A T A.

[Which all those who may think it worth while to read the Book, are earnestly desired to correct, before they do so.]

Page	Line	Instead of	Write
12	1	Luke 35	Luke 1. 35.
12	3	Luke 35	Luke 1.
18	12	John,	John.
24	3	Juda's valiant Race	they who from <i>Juda</i> sprung
32	2	complain,	complain?
34	3 from the Bottom	were by him never done	by him were never done.
40	10	knawing	gnawing
42	15	said	said.
55	11 and 12	to be blotted out and put after Verse last, P. 54.	
59	15	Affliction	Anguish
63	4	The Spirit of the Lord	God's holy Spirit has
64	3	their persevering	the <i>Jews'</i> persisting
65	1	plain.	plain,
65	13	thou	which thou
84	3	Designs suspects ;	designs, suspects ;
101	3	you so highly	so highly you
101	7 and 8 from the Bottom	strays- yearn - surveys,	stray'd! yearn'd, survey'd,
102	1 from the Bottom	receiv'd	received
104	2	as	and as
104	8 from the Bottom	e'er should	should
105	6	e'en	ev'n
116	1	Men	they
130	5	<i>Is</i> cariot sadly	the Thief and Traitor
132	2 from the Bottom	done ?	done ?)
139	8 from the Bottom	Denounced	And threaten'd
140	1 from the Bottom	before,	before.
146	3	for their Good coop'rate all	all Things for their Good befall,
146	10 from the Bottom	Love !	Love ?
149	4	Christ on	Christ in
150	1	Woe	Wo
164	8	rais'd	restor'd
171	4 from the Bottom	Heaven I	Heav'n do I
180	8 from the Bottom	to — <i>Greeks</i> and <i>Jews</i>	to <i>Greeks</i> ; — and <i>Jews</i> ,
181	12	t' o'erprize	to o'erprize ;
182	8 from the Bottom	Brethren'.	Brethren's
185	1	live,	dye,
201	7	blest'd	blest,
223	4 from the Bottom	unchristian	unchristian

Before the first Line of Page 116 add the following,
To Men of *Athens* Papists we compare ;
Too superstitious they in all Things are.

Acts 17. 22.
Instead

Instead of "the awful Prophet cries," Page 129. Line 7, Write God's Messenger replies,
 Instead of the 7th and 8th Lines Page 133, write these

The Devil in the Truth would not abide; John 8. 44.
 The Hebrews Sons of Satan also ly'd.

Instead of the two last Lines Page 139, and the two first Lines, Page 140, Write these

The Man below'd, by Gabriel was foretold
 When Christ should dye, and for our Sins atone. Dan. 10. 19.
 Dan. 9. 21, 22, &c.

After the last Line, Page 162 add these

The God of Abra'm, Isaac, Jacob said,
 (Who is the God o'th' living not the dead
 The King immortal; only good, and wise)
 Your Graves I'll open, and ye dead shall rise. Exod. 3. 6. Mat. 22. 32.
 Luke 20. 38.
 1 Tim. 1. 17. Mat. 19. 17.
 Ezek. 37. 12.

Blot out the two first Lines of Page 163.

Instead of the two last Lines, Page 166, Write

Sin is the Sting of Death; Law, Strength of Sin:
 But we the Victory thro' Jesus win.



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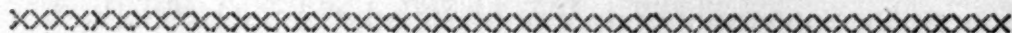
Rev. Dr Yarborough, Principal of Bazen
 Nose Coll.
 John Yate, Esq; of Arlingham. Deceased.



V I R T U E
D I S P L A Y ' D .

See! the sole Bliss Heav'n could on all bestow,
Which who but feels, can taste, but thinks, can know.

Pope.





My dear Mr. [illegible] on all behalf,
I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Yours, Sir, very respectfully,
John [illegible]



VIRTUE DISPLAY'D.

TH E flowing Vallies, and the lasting Hills, Jer. 49. 4.
Deut. 33. 15.
 The bubbling Fountains, and the purling Rills,
 The fertilizing Show'rs, and cooling Breeze,
 The winding Rivers and luxuriant Trees,
 The dewy Meadows, and the gaudy Flow'rs,
 The salutary Herbs, and shady Bow'rs,
 Undaunted Valour's desolating Arms,
 Bewitching Beauty's transitory Charms :
 The watchful Shepherd, and laborious Swain,
 Are trivial Themes, *Urania's* just Disdain.
 Thy Charms, O Virtue ! in her sacred Lays
 Thy Charms for ever blooming, she displays.
 The Lover on his Mistress never looks,
 On Gold the Miser, nor the Scholar Books,

With half the Admiration and Delight,
 As I on thee, "O Goddess heav'nly bright!" †
 Thrice blest are they who reverently low,
 Each Morn and Even at thy Altars bow;
 Whose greatest Pleasure is thy Rules t' obey,
 And greatest Pain is from these Rules to stray.
 Thee, Virtue! with my Judgment I approve,
 Thee with my very best Affections love,
 O may thy Influence all my Actions move!
 Hail, Virtue, hail! thou Charmer of the Soul,
 Thou Queen! whose Laws rebelling Lusts controul,
 Thee, Heav'nly Pow'r! I awfully adore,
 Thee for Assistance earnestly implore.
 When Vice employs her smooth ensnaring Arts,
 To captivate our weak unguarded Hearts,
 Thy self in all thy winning Beauties shew,
 Triumphant over that infernal Foe.
 The World in all its Glory to mine Eyes,
 View'd thro' thy Glafs, appears of smallest Size;
 It's Vanity I see, and seeing it despise.

From Virtue springs all Good, from Vice all Ev'l;
 This makes the Angel, and that makes the Dev'l.

† Addison.



A fruitful

A fruitful Garden this — with Flowers grac'd,
 A barren Defart that — with Weeds defac'd:
 Here Wisdom, Blifs (moft fragrant Flowers!) grow;
 There (Weeds the moft luxuriant!) Folly, Woe.
 Virtue, like th' Eagle loves the cleareft Light,
 Vice Owl-like seeks the Darknefs of the Night:
 The former, in a Storm is calm and cool,
 The latter curfes like a raging Fool.
 Virtue has Freedom, Peace, Love, Hope and Joy;
 Vice Bondage, Guilt, Hate, Fear and Grief annoy.
 With this, the Graces; with that, Furies dwell,
 One foars to Heav'n, and t'other finks to Hell.
 The Works attended with their own Reward,
 Excite fair Virtue's principal Regard.
 Vice daringly commits fuch hainous Deeds,
 From which its own juft Punifhment proceeds.

Vice tends to Sicknefs, Death, Want, Rancour, Shame;
 Virtue to Health, Long-Life, Wealth, Friendfhip, Fame:
 Health moft delicious Sauce of all the reft,
 Which abfent, they can never make us bleft;
 Long Life well fpent, of earthly Blifs the Height;
 Fame giving every Word we fpeak a Weight;
 Wealth which affords the indigent Relief;
 Friendfhip which doubles Joy, and leffens Grief.

No gen'ral Rule is from Exception free,
 Yet in the common Course of Things you see
 Frugality and Diligence gain Wealth;
 Temp'rance and Chastity, Long-Life and Health;
 And all the lovely Virtues you can name,
 The truest Friendship, and the truest Fame.
 Those Things which Men Earth's greatest Comforts call,
 If to the Share of good and bad they fall,
 May either prove a Blessing or a Curse,
 Make the one better, and the other worse.
 (As Wax is melted by the solar Ray,
 Which has a contrary Effect on Clay)
 They real Blessings to the righteous prove,
 Because proceeding from Celestial Love;
 To these alone they're Earnests of the Joy
 Which shall for ever fill, but never cloy:
 Joy! which exceeds all Earth can boast as far
 As the bright Sun outshines a twinkling Star:
 Joy! but the very Thoughts of which impart
 Smiles to the Face, and Raptures to the Heart.

EMMANUEL.

Attulit & nobis aliquando optantibus Ætas
Auxilium Adventumque Dei ----- *Virg.*

THE
ADVENTURE OF
THE
MOUNTAIN

EMMA J. J. J.

Attent & notis adhibendo operibus A. J.
Auxilium Adventurans Dei

THE
ADVENTURE OF
THE
MOUNTAIN

EMMANUEL.

The Argument and Introduction.

EMMANUEL, our Prophet, Priest and King,

His humble Birth, and holy Life I sing:

The Principles which were by Him instill'd:

The Prophecies which were in Him fulfill'd:

The Signs which His Divine Commission prov'd,

And Men's Attention to His Message mov'd:

His Precepts which should all our Actions sway;

His Promises to those who them obey:

His meritorious Death upon the Tree;

And glorious Rising from Corruption free:

His visible Ascension into Heav'n,

And Holy Spirit to th' Apostles giv'n.

Psal. 16. 10.
Acts 2. 31.

B

While

While in this Work momentous I engage,
 I'll seriously consult the sacred Page.
 From Flow'r to Flow'r as Bees industrious roam,
 Extracting Juice to form the Honey-comb ;
 From Leaf to Leaf thus will I turn along,
 Selecting Matter for melodious Song ;
 Desirous to compound a rich Repast,
 Adapted Manna-like to every Taste.
 A good Design is all I have to plead ;
 With awe I write — with needful Candor read.

My former Theme with this compar'd is light,
 O that my Strength was equal to it's Weight !
 That in due Order this howe'er precedes,
 For Virtue to Reveal'd Religion leads.
 Vice a wrong bias gives ; with such a Guide,
 To Infidelity Men start aside.

Heb. 1. 1.

- G O D who at fundry Times in divers Ways,
 Spake by the Prophets — In the latter Days
 2. Spake by His Son — of all Things Heir ordain'd,
 By whom the Worlds were made, and are sustain'd ;
 3. Who having dy'd, for Sinners to atone,
 Sat down at God's Right Hand upon the Throne.

Rev. 5. 12.

And worthy is the Lamb that once was slain,
 All Honour, Might, and Glory to obtain ;

Whose

Whose Name the highest Seraphim's excels, Heb. 1. 4.
 In whom the Fulness of the Godhead dwells. Col. 2. 9.
 Therefore we ought to give more earnest heed Heb. 2. 1.
 To gracious Words, which from His Mouth proceed. Luke 4. 22.

Christ's Conception.

The Seraph *Gabriel* to a Virgin came, I. 26.
 Who dwelt at *Naz'reth*; *Mary* was her Name. 27.
 Hail, highly favour'd! [So She was address'd] 28.
 The Lord is with thee, among Women blest!
 To whom astonish'd at the Sight and Sound, 29.
 Fear not, he adds, for Favour thou hast found. 30.
 Behold thou shalt conceive and bear a Child, 31.
 Jesus the Son of God He shall be call'd, 35.
 Who will be great, and *David's* Throne obtain, 32.
 And o'er the House of *Jacob* ever reign; 33.
 Of whose Dominion there shall be no End:
 Thus spake the Angel, whom God chose to send. — 26.
 As when the Birth of *Isaac* was foretold, Gen. 17. 16.
 There seem'd no Faith in *Sarah*, being old; 18. 10.
 So when at first the Tidings *Mary* hears, 12.
 Because a Virgin, doubtful She appears;
 Whose Answer was, how can th' eternal King
 From me obscure and lowly Virgin spring? Luke 1. 34.

Luke 35. 37. By the Almighty Spirit from on high
 El. 32. 15.

O'ershadowing thee, was *Gabriel's* just Reply.

Luke 35. 38. She said, behold the Handmaid of the Lord!

With thy Prediction may th' Event accord!

1 Kings 8. 27. He whom the Heav'n of Heav'ns can ne'er contain,
 Look'd on the Virgin's Womb without Disdain.

Luke 1. 48. We call her blessed, but they *greatly err,

Who call upon her Blessings to confer.

Joseph who was of *David's* royal Line,

Espous'd the Fav'rite of the Pow'r Divine;

1 Sam. 2. Who prais'd, as *Hannah* prais'd † God's holy Name,

And came from *David's* House, as *Joseph* came.

Mat. 1. 18. Before they came together, th' undefil'd

Was of the Holy Spirit found with Child;

19. *Joseph* whose Heart to Mercy was enclin'd,

To put her privily away design'd;

What he suspects unwilling to disclose,

Left such a Conduct *Mary* should expose.

20. But while on these momentous Things he thought,

God's Angel in a Dream this Message brought:

Joseph, thou Son of *David*! without Fear

To *Mary* thy betrothed Wife adhere;

* The Papists.

† Their Hymns have been observ'd to be very much alike.

What She conceiv'd is of the Holy Ghost. —

An Object worthy of her Joy and Boast ;

To which the Name of JESUS th' Angel gave,

Mat. 1. 21.

As from their Sins his People He should save.

Obedient to this Order *Joseph* prov'd,

24.

His former Doubts and Scruples now remov'd.

Isaiah said, and what he said was done,

A Virgin shall conceive, and bear a Son.

23.
Esa. 7. 14.

Emmanuel shall be his sacred Name —

[God with us dwelt, with us at Peace became]

What can't the Lord's Almighty Pow'r atchieve ?

Luke 1. 37.

What cannot Man's obedient Faith believe ?

Rom. 16. 26.

That is reveal'd by Him who cannot lye,

Tit. 1. 2.

And that no Contradiction shall imply.

The Lord a new Thing upon Earth began,

Jer. 31. 22.

When compass'd by a Woman was a Man.

Confid'ring this Divine, Mysterious Deed,

CHRIST properly was call'd the Woman's Seed.

Gen. 3. 15.

As Sin and Sorrow from weak Woman sprung,

Deluded by the subtle Serpent's Tongue ;

So Woman feas'nably a Saviour bare,

Rom. 5. 6.

Our ruinous Condition to repair,

Esa. 58. 12.

For by receiving Him, we are renew'd,

John 1, 12, 13.

And all our Sins remitted and subdu'd.

Micah. 7. 19.

Man

Ecclef. 7. 29. Man was created upright, but he fell,
Gen. 2. 16, 17. Against his Maker daring to rebel.

3. 17. For *Adam* list'ning to the Voice of *Eve*,
6. Forbidden Fruit was tempted to receive :
6. Fruit good for Food, and pleasant to the Eyes,
Which seem'd desirable to make one wise.
How dearly was the Wit of *Adam* bought ?

Ecclef. 7. 29. How many were th' Inventions which he sought ?

Eph. 2. 3. Children of Wrath by Nature, all his Seed
Ef. 1. 4. Irregular in Thought, in Word and Deed,

Give too just Cause for *Esay's* sad Complaint,
Ef. 1. 5. That the whole Head is sick, the whole Heart faint !

6. For none of *Adam's* num'rous Race are found,
But all with Wounds and putrid Sores abound ;
Stain'd with original and actual Sin,

Pf. 51. 5. Which Pest our Mothers have conceiv'd us in.

14. 1, 3. We thus abominable, and deprav'd,

Eph. 2. 5, 8. By Grace, thro' Faith (God's precious Gift) are sav'd.

Christ's Birth in Bethlehem declar'd by an Angel to Shepherds.

Luke 2. 1. *Augustus*, who the Roman Sceptre sways,
Makes a Decree these memorable Days,
That all his Subjects have their Names enroll'd ;
A Means to bring about the Thing foretold.

2. 3. For this Imperial Edict to obey,
All to their sev'ral Cities took the Way, And

And *Joseph* with his Wife to *Bethle'm* went, Luke 2. 4.

The Town of *David*, whence was their Descent.

So, as predicted *Micah*, Christ (the Horn 1. 69

Of our Salvation) was in *Bethle'm* born.

King's Hearts are turn'd by God's o'er-ruling Hand, Prov. 21. 1.

Like Streams of Water thro' a thirsty Land.

Lo! Shepherds watching o'er their Flock by Night Luke 2. 8.

Beheld a Seraphim with Glory bright. 9.

To them dismay'd, he said: "no longer fear, 2. 10.

Tidings of greatest Joy to all I bear;

For unto you on this auspicious Morn,

A Saviour is in *David's* City born! 11.

The Babe in Swadling Cloaths wrapp'd you'll descry, 12.

Who in a Manger condescends to lye?" —

So Great a Person in so mean a Place,

Should mortify the Pride of human race.

Abra'm and *David*, Shepherds both obtain

The clearest Promise of Messiah's Reign;

Now of the full Performance of the Thing 1. 45.

Angels to Shepherds first the Tidings bring;

Who hear the Heav'nly Sound, while Watch they keep,

And others have their Senses lock'd in Sleep.

Hence these Reflections nat'rally arise:

The unbelieving World lethargic lies,

Slights

- Acts 13. 32. Slights the glad Tidings graciously declar'd,
Which a few waking Minds alone regard.
- Luke 2. 13. With the bright Seraph suddenly there join'd
A Multitude of the angelic Kind,
Thus praising God for the Redeemer's Birth :
14. Glory to God, to Men Good-Will, and Peace on Earth !
- Job 38. 7. At the Creation all the Angels sung,
With whose exulting Shouts the Heavens rung.
How much more justly might REDEMPTION raise
Their tuneful Tongues to chant a Hymn of Praise.
- Pf. 97. 8. The Father said, when bringing here the Lord,
Heb. 1. 6. By all the Angels let him be ador'd.
- Heb. 2. 16. Yet Christ their Nature on Him would not take,
2 Pet. 2. 4. Nor spare the fall'n, nor suffer for their sake.
To *Adam's* wretched Progeny alone
Was the divine and tender Mercy shewn.
- Jude 6. While Angels who kept not their first Estate,
But left their Dwelling-place, with Pride elate,
He has reserv'd in Darkness ever chain'd,
On the judicial Day to be arraign'd. —
- Pf. 8. 3. When I consider this once Heav'nly Host,
Thy Handy-Work beyond Redemption lost !
Angels of Light, for whom thy Wrath ordains
Eternal Death's intolerable Pains !

Lord,

Lord, what is Man! that thou art pleas'd to mind,
And with Salvation visit human kind!

Pl. 106. 4.

When into Heav'n the Angels went away,
The musing Shepherds to each other say:

Luke 2. 15.

Let us to *Bethle'm* instantly repair,
And see what God sent Angels to declare. —

They flee to *Bethle'm*, and rejoice to find,

16.

With *Mary* and the Man of gentle kind,

The lowly Babe who in a Manger lies;

The crouded Inn His Parents room denies.

The Shepherds on the God incarnate gaze,

The Angel's Message then abroad they blaze,

17.

And all who hear the strange Report amaze!

18.

The Virgin humble still, tho' highly blest,

1. 28.

In her revolving Mind these Things suppress.

19.

The Shepherds to their fleecy Care return,

2. 20.

Whose Hearts with Gratitude to Heaven burn,

For all the Glorious Things which they beheld,

As by the Heav'nly Messenger reveal'd.

To us a Child is born, a Son is giv'n;

Isai. 9. 6.

(The greatest Gift which could descend from Heav'n.)

Jam. 1. 17.

Hail thou beloved Son, and holy Child!

Mat. 3. 17.

Acts 4. 27.

The mighty God, the Sire eternal stil'd,

C

Wonderful,

Wonderful, Counsellor, the Prince of Peace;
Acts 4. 27. No Time shall end thy Government's Increase.

His Humility in taking our Nature upon Him illustrated.

The sole-begotten and beloved Son
John 8. 58. Who was 'fore *Abra'm*; 'fore the World begun :
Col. 1. 17. To whom all Things above and all below,
1. 16, 17. Not only their Support but Being owe :
Rom. 9. 5. The Word who is o'er all, God ever blest'd,
Heb. 1. 3. In whom the Father's Image was express'd,
John 1. 14. Yet Flesh was made, and full of Truth and Grace
Set up His Tent † among the human Race.
14. In Him the Glory of the Father shone,
Which we have seen, faith his beloved *John*,
Ex. 34. 30, 33. How faint was *Moses*' (which the *Jews* beheld)
2 Cor. 3. 7. By Reason of the Glory which excell'd.
Like the Moon was the Glory of the one,
The Glory of the other like the Sun.
Like Stars the Prophets and Apostles were,
1 Cor. 15. 41. Stars, which in Glory different appear.
That Mortals might from Earth to Heaven rise,
The Lord to Earth descended from the Skies :
Without Reluctance left the peaceful Shore,
And all the rising Waves undaunted bore ;

† *Εσκήνωσεν.*

Who

Who in the Glorious Form of God attir'd, Phil. 2. 6.

To no Equality with God aspir'd,

But chose of no Repute Himself to make, 7.

And upon Him a Servant's Form to take,

Appearing in the Likeness of Mankind,

For Him in Fashion as a Man we find ; 8.

Such the Humility of Jesus' Mind !

If We the great and godlike Man * admire,

That aiming useful Knowledge to acquire,

For the Improvement of his Subjects rude ;

A Path untrod by other Kings pursu'd :

Descended from his wide Imperial Throne,

And sought in foreign Realms to live unknown :

Was not asham'd his Person to degrade,

So as to follow a mechanic Trade. †

The GOD who left the High and Holy Place, II. 57. 15.

For the Redemption of a wretched Race :

Laid his Celestial Glory all aside,

Laborious liv'd, and ignominious dy'd :

The GOD, The GOD ! becoming Man should raise

Our utmost Admiration, Love and Praise.

* *Peter Emperour of Moscow* --- Human Things and Persons may be us'd, and are in Scripture us'd, to illustrate Divine --- There is no Parallel here intended.

† A Ship Carpenter.

But Admiration, Love and Praise alone
Suffice not; Him adorable we own.
If all the Angels worship Him, much more
Should all Mankind *Emmanuel* adore.

As on the shining of the solar Ray,
Phantastic Vapour vanishes away;
So at th' Appearance of God's Holy Son,
The heathen Oracles to cease begun.

Pf. 46. 9. GOD then made Wars in all the World to cease,
And shut was *Janus*' Temple (Sign of Peace.)
Men mild as Lambs, tho' fierce before as Bears,
If. 2. 4. To Plough-Shares beat their Swords, to Pruning-Hooks their Spears.

In those pacific Days when Christ was born,
The *Roman* Empire learned Men adorn.
If on the World this Person had impos'd,
Th' Imposture would with Ease have been disclos'd.

Causes of the Jews rejecting Him.

Gal. 4. 4. GOD in the Fulness of auspicious Time
Sent forth his Son to expiate ev'ry Crime;
Whom at this very Time the Jews expect,
(And tho' they were so blind as to reject
The blessed Jesus, 't was allow'd by some,
That the Messiah was or might be come;

Altho'

Altho' the sacred Place was not reveal'd,
Where for the People's Sin He lay conceal'd.

The Saviour's mean Appearance gave Offence
To the ambitious *Hebrews*' carnal Sense.

They apprehended, and still apprehend,
That Pomp and Pow'r Messiah should attend;
That all their Enemies victorious o'er,
The Kingdom to the *Jews* He should restore.

Acts 1. 6.

For in a lit'ral Sense the *Hebrews* take
What in a mystical the Spirit spake:

Behold a just and glorious King shall reign,
Whose Empire shall extend from Main to Main.

Jer. 23. 5. If.
11. 3. 4. 5. 32. 1.

A righteous Branch to *David* I will raise,
And *Judab* save in His approaching Days.

Pf. 72. 8.
Zech. 9. 10.

Under his Vine and Fig-tree each shall sit,
And Men no longer Violence commit.

Mic. 4. 4.

All Kings and Queens to Him due Homage pay,

If. 60. 18.
65. 25.

And at His Feet their Crowns and Scepters lay,

Pf. 72. 1.

Whom all the willing Nations * shall obey.

Rev. 4. 10.

Pf. 72. 1.

Could these Predictions be fulfill'd in one

Scorn'd, as the Carpenter's ignoble Son?

Yes. Saith the Lord of Christ whom Men despise,

Princes shall worship, Monarchs see and rise.

If. 49. 7.

* *Per Populos dat fura volentes.* Virg.

- John 7. 24. The Jews their Judgment of Him form'd by Sight,
And Judges superficial judge not right.
The ceremonial Law, they wrongly thought,
Rom. 9. 32. Should ever last, and by that vainly fought
3. 24. Justification, freely wrought by Grace,
(Which by a lively Faith we should embrace.
Each good or moral Work from that proceeds;
Jam. 2. 26. But Faith is dead without such moral Deeds.)
Rom. 3. 17. In the mosaic Law the Hebrews rest,
20. By whom the Form of Knowledge is possest.
1 Tim. 6. 4. For on the Letter of the Law they dote,
Unapt the Spirit, or true Sense to note;
2 Tim. 2. 23. Whose Questions breed Disputes, and bitter Strife:
2 Cor. 3. 6. The Letter kills, the Spirit giveth Life.
Acts 17. 11. Like the *Bereans* whom St. *Luke* admir'd,
They should have done, as by the Lord requir'd:
John 5. 39. "The Scriptures search — Of Me these Witnefs bear;"
But for the Search too indolent they were,
And ev'n unwilling seem'd convinc'd to be.
Who are so blind as those who will not see?
Eph. 4. 22. Corrupt Affections of deceitful kind,
Enslav'd the *Israelites*, and warp'd their Mind.
John 1. 46. Christ came from *Naz'reth*, whence came Nothing good,
7. 52. As strongly prejudic'd they understood.

Such were the Reasons which induc'd the *Jews*,
Jesus of *Naz'reth* stiffly to refuse.

Heb. 12. 25.

Blindness is happen'd to the greatest Part,
The Vail remaining on their carnal Heart,
Until the Fulness of the *Gentile* Race

Rom. 11. 25.

2 Cor. 3. 15.

Rom. 11. 25.

Come in, the true Religion to embrace ;

Which *Israel's* Emulation will provoke,

14.

So shall they all be sav'd, as *Esay* spoke :

26.

From *Sion* a Redeemer shall proceed,

If. 59. 20.

And *Jacob* from Ungodliness be freed.

On Jesus' Name then shall these Outcasts call,

And God will gather them together all ;

Pf. 147. 2.

If. 56. 8.

Who have among all Nations been dispers'd,

Deut. 4. 27.

Neh. 1. 8.

As a *peculiar* People yet convers'd ;

To which these Words prophetical agree :

Among the Nations Vagrants shall they be.

Hof. 9. 17.

Whose Name a By-word and a Proverb prov'd,

Deut. 28. 37.

In ev'ry Kingdom where they've been remov'd.

25.

No People were so glorious long ago,

And none have been reduc'd so very low,

28. 43.

So gen'rally detested and despis'd,

So vainly striving to be nat'raliz'd.

Behold in *Abraham's* rejected Line

A Monument of Truth and Wrath Divine !

The

The wise Men's Adoration of, and Presents to, Christ.

Herod's strict Enquiries.

Herod the great, who in *Judea* reign'd,
Was the first Alien who the Crown obtain'd.
For *Juda's* valiant Race the Scepter hold
Gen. 49. 10. Till *Shilob* * came, as *Jacob* had foretold.

An old Tradition then all over th' East
Prevail'd (as Authors credible † attest)
That Jewry should by firm Decree of Fate ‡
Produce a Monarch ruling ev'ry State.

Jer. 49. 7. *Arabians* (who for Wisdom were renown'd,
Whose Country was *Judea's* Eastward Bound)

Mat. 2. 1. Arriv'd where *Sion's* Daughter rais'd her Head,

2. And to the Hebrews lost in Wonder said :
Where is the new-born King of *Jacob's* Line,
Whose Star in th' eastern Parts began to shine?
For here we come to pay Him Rites Divine.

3. When *Herod* was acquainted with the News,
He was alarm'd, and so were all the Jews.
To lose his Kingdom was the Tyrant's dread,
The Jews' their Blood in civil Wars to shed.

4. The Priests and Scribes before the King appear,
Who signifies his royal Will to hear,

* i. e. Sent. Or, a Peace-Maker.

† Tacitus & Suetonius.

‡ Esse quoque in Fatis &c.

Where

Where 't was ordain'd that Jesus should be born ;
 His Birth, they answer'd, *Betle'm* shall adorn. Mat. 2. 5.
 For thus the Prophet *Micah* has foretold Micah 5. 2.
 Of Him, whose Goings forth have been of old. 2.
 Thee, *Betle'm* ! God with greatest Honour crowns,
 ('Tho' in the Land of *Judah* least of Towns ;)
 For out of thee a Ruler shall proceed, John 7. 42.
 My chosen People th' *Israelites* to feed. * —
 (*Betle'm* † the House of *living* Bread became ;
 The noted Place obtain'd a proper Name)
 Then *Herod* call'd the Men who came so far, Mat. 2. 7.
 Enquiring strictly when they saw the Star.
 Seek the young Child in *Betle'm*, said the King ; 8.
 And Word to me, whene'er you find Him, bring,
 That I too may adore the Babe Divine —
 Fair was his Speech, but horrid his Design !
 The Sages, having heard the King, depart ; 9.
 The Star appears again, and glads their Heart. 10.
 The Sun which rules the Day, and Moon, the Night, Gen. 1. 16.
 Ne'er shone so glorious as this starry Light. 1 Cor. 15. 41.
 A Light — which lightens and directly guides Luke 2. 32.
 The *Gentiles* to the House, where Christ abides.

* *Παιμνὴν*.

† Which signifies, the House of Bread.

- The Heav'nly Babe with Rapture they behold,
 Mat. 2. 11. Presenting Gifts, Myrrhe, Frankincense and Gold
 If. 60. 6. (The noted Produce of their native Shore)
 To this Incarnate God, whom they adore.
 By Myrrhe, the Men His mortal Nature shew,
 By off'ring Incense, His Divine allow,
 The glitt'ring Gold on Him as King bestow. }
 Col. 1. 19. Hail, Prince of Peace! in whom all Fulness dwells,
 Pf. 45. 8. Of Myrrhe and Cassia sweet, thy Garment smells;
 72. 15. To thee *Arabian* Gold the *Magi* give:
 72. 15. Accept our Pray'r, and Praise! O King for ever live! —
 Dan. 2. 4.
 Mat. 2. 12. Receiving in a Dream Divine Command
 To shun the King, they to their native Land
 Return'd another and more private Way,
 God rather than a Mortal to obey.
*Christ carry'd into Egypt on Account of Herod's Cruelty, and
 brought back again on the Death of that Tyrant.*
 13. His Angel in a Dream to *Joseph* spake:
 Arise — *Messias*, and his Mother take —
 To *Egypt* flee. There stay till Word I bring,
 For Jesus' Death is plotted by the King.
 14. *Joseph* without Delay his Bed forsook,
 By Night *Messias*, and his Mother took,

And

And went, thus warn'd, in *Egypt* to reside, Mat. 2. 15.

Until the Tetrarch of *Judea* dy'd ;

That what the Lord had spoken, might be done,

"Out of th' *Egyptian* Land I've call'd my Son." Hos. 11. 1.

Whose Idols at His sacred Presence there Is. 19. 1.

(According to Tradition) moved were.

The Land in which God's People were oppress'd,

The Son of God now with Deliv'rance blest :

No more with stubborn Tyrants was it curst,

Tyrants ! of all its dreadful Plagues the worst :

Its arbitrary Sway long since remov'd,

The House of Bondage, House of Refuge prov'd. —

The King, deceiv'd by th' Eastern Sages, grew Mat. 2. 16.

So full of Fury, that he sent and slew

All Children two Years old and under, found

In *Bethle'm*, and in all the Coasts around.

The Words of *Jeremiab* were fulfill'd, 17.

When the young Children were by *Herod* kill'd.

The Men of *Rama* (to fam'd *Bethle'm* near) 18.

Jer. 31. 15.

A Voice of Lamentation, Mourning, hear.

Rachel, because her Children be no more,

To Comfort deaf, ne'er ceases to deplore !

A Tyrant's Rage is rapid like the Tide ;

We must with Patience wait till both subside.

- Fears and Suspicions haunt his guilty Breast ;
 He's like the troubled Sea which cannot rest,
 If. 57. 20. Whose Waters cast up odious Dirt and Mire ;
 No Peace, says God, the wicked shall acquire ;
 Who for his heinous Guilt can ne'er atone,
 Settling himself by Blood upon a Throne.
- Mat. 2. 19. God's Angel in a Dream appear'd and said
 Again to *Joseph*, when the King was dead :
 20. Arise — *Messias*, and his Mother take,
 And for the fruitful Land of *Israel* make ;
- Luke 12. 10. For *Herod's* Soul has of him been requir'd,
 Against the Life of Jesus who conspir'd.
- Mat. 2. 21. *Joseph* obedient to Divine Command,
 Came with his Charge into the holy Land ;
 22. Whom, told that *Herod's* Son o'er *Jewry* reigns,
 The Fear of *Archelaus* from thence detains ;
 But as th' Almighty in a Dream requires,
 He to the Parts of *Galilee* retires,
 23. And dwells in *Naz'reth*, where the Lord was bred,
 As Men renown'd for Prophecy 'fore said :
- Judg. 13. 5. He shall be call'd a *Nazarene* — A Name
 If. 53. 3. Expressive chiefly of Contempt and Shame.
 Be *Satan's* Works no more our base Employ,
- 1 John 3. 8. Which Christ was manifested to destroy ;

Nor be the Nature which he took and grac'd,
By brutal Lust or Luxury defac'd.

Those sinful Men the Saviour rudely treat,
Who th' End of his Appearance here defeat,
And holy Days in Riots vainly spend,
Yet to commemorate his Birth pretend.

Joy in the Lord (one of the Spirit's Fruits)
Not sensual Joy the solemn Season suits.

Far spent the Night is, and at Hand the Day,
The Works of Darkness let us cast away,
Our Souls with lucid Armour to array.

Phil. 3. 1.
Gal. 5. 22.

Rom. 13. 12.

*Christ circumcis'd, presented in the Temple, and taken up in
Simeon's Arms.*

JESUS the Badge of *Abra'm's* Children wore,
For He the Yoke of Circumcision bore.

The Lord at this Time by the faithful fought,
Into His Temple suddenly was brought.

For there his blessed Mother duly went,
To purify herself, and Him present.

When to this latter House *Messias* came,
In Glory that excell'd the former Frame.

There *Simeon* just, devout, enjoy'd the Sight
Of *Israel's* Glory, and the *Gentile's* Light,

Gen. 17.

Luke 2. 12.
Acts 15. 1, 10.

Luke 2. 38.

Mal. 3. 1.
22.

Hag. 2. 9.

Luke 2. 25.

32.

(As

- Luke 2. 26. (As God to him reveal'd) ere his Decease,
29. Declaring that he should depart in Peace.

His Dispute with the Doctors in the Temple.

41. CHRIST's Parents at the paschal Feast appear
Deut. 16. 16.

Before the Lord, in *Salem* ev'ry Year ;

Luke 2. 43. Who having duly kept each holy Day,

And mis'd the Child, as both once came away,

Thought He was gone before, who stay'd behind ;

44. And fought him 'mong their Friends, but could not find ;

Cantic. 45. Then hasten'd back, and anxious as the Bride,

When the Beloved from her turn'd aside,

In vain ran to and fro in every Street ;

In vain enquir'd of every one they meet ;

No Tidings of the Heav'n-born Child they hear !

No Footsteps of *Emmanuel* appear !

After three Days consum'd in Grief and Care,

46. At last they found Him in the House of Pray'r.

48. There Jesus twelve Years old amaz'd they saw

Sitting among the Doctors of the Law !

5. 17. Whose Words with Wisdom passing Man's abound,

47. To the Astonishment of all around !

1 Cor. 15. 47. The Lord from Heav'n with Majesty aray'd,
Pf. 104. 1.

Luke 2. 51. His earthly Parents duteously obey'd,

With

With them to despicable *Naz'reth* went,
And many Days and Years in private spent.

If. 32. 10.

In Wisdom and in Stature Christ increas'd ;

Luke 2. 52.

With equal Progress God and Man He pleas'd.

The Necessity and Advantages of an early Piety.

Rul'd by His Word, by His Example led,

Pf. 119. 9.

Ye blooming Youths ! the Paths of Wisdom tread ;

In whose Right-Hand there is an hoary Crown,

Prov. 3. 16.

And in her Left-Hand, Riches and Renown.

Her Ways are pleasant, all her Paths are Peace,

17.

Blessing her Votaries at their Decease.

Pf. 37. 37.

Your careful Parents honour and obey,

But to your God the highest Rev'rence pay ;

Who says, I'll honour them that honour Me ;

1 Sam. 2. 30.

And they who Me despise, despis'd shall be.

Grow in Religion, as ye grow in Age,

The Love of God and Man ye will engage.

Whoe'er to serve the Lord his God delays,

'Till the unpleasant Years and evil Days ;

Will only to his Sorrow and his Shame,

Remember his Creator's awful Name,

Ecclef. 12. 1.
Deut. 28. 58.

The sick and lame for Sacrifice present ;

15. 21.
Mal. 1. 8.

With such Oblations God is *not* content :

Heb. 13. 16.

I have

I have no Pleasure in them, but disdain

These Off'rings, justly might He not complain.

The sooner God to serve you here begin,

A brighter Crown you shall hereafter win.

The longer you this needful Thing defer,

The greater Difficulties will deterr.

You grow the more unfit to undertake

The weighty Work, and that still greater make ;

2Tim. 2. 12. For by Delay Lufts youthful to subdue,

They grow the stronger, and the weaker you.

Th' Uncertainty of living longer weigh,

You'll then see Reason to repent To-day.

The boldest may before To-morrow fall,

And yesterday no Power can recall.

They who presuming on his Mercy broke

God's Precepts, dar'd His Justice to provoke.

His Grace to them *Jehovah* will refuse ;

Rom. 2. 4. The Riches of His Goodness they abuse.

Jer. 10. 23. 'Tis not in Man his Footsteps to direct,

John 15. 5. Without the Lord no Good he can effect ;

Whose Holy Spirit if he sha'n't obtain,

The best Endeavours will be weak and vain.

Jer. 13. 23. Can Leopards change their Spots, or Blacks their Skin ?

Then you'll do Good, who are inur'd to sin !

Say not, for all Things there's a proper Time,
 Is that which *Solomon* allows a Crime?
 And sha'n't we hear the royal Preacher's Voice?
 Young Man, he says, in youthful Days rejoice,
 And cheer thy Heart in these delightful Days,
 Walk in thy heedless Heart's alluring Ways —
 Be not deceiv'd! the Preacher stops not here,
 But checks thee in the midst of thy Career:
 Know that thou must for these delusive Things,
 Be brought to Judgment by the King of Kings!

The Ministry of John the Baptist.

A Man whose Name was *John* from God was sent, John 1. 6.
 Who in *Elijah's* Pow'r and Spirit went, Luke 1. 17.
 His Ways before the Lord's Face to prepare, 76.
 And Tidings of Salvation to declare. 77.
 Hear how he preach'd in *Jury's* desert Land:
 Repent! *Messiah's* Kingdom is at hand! Mat. 3. 1.

That crying Voice, that Messenger was he, Mark 1. 2, 3.
 Whom bold *Esaiah*, *Malachi* foresee. Rom. 10. 20.
John to himself *Esaiah's* Word applies: John 1. 23.
 "The Voice of one that in the Desert cries." If. 40. 3.
 The Lord declares, he fill'd the other Place: Mat. 11. 10.
 "I send my Messenger before thy Face." Mal. 3. 1.

- In Fashion as *Elijah* he was found,
 Whose slender Loins a leathern Girdle bound,
 And Raiment was of hardy Camels' Hair,
 Mat. 11. 8. Soft Clothing was unfit for *him* to wear.
 Luke 7. 25. No Delicacies he desir'd to eat,
 But Locusts and wild Honey were his Meat.
 The Man of God so mortify'd declines
 1. 15. Drinking strong Liquor, and enflaming Wines.
 Mat. 3. 5. *Salem* and *Jewry* all to him went out,
 And all the Country *Jordan* round about.
 6. There *John* baptiz'd the Sin-confessing Croud,
 If. 58. 1. To whom he never spar'd to cry aloud,
 But like a Trumpet lifted up his Voice,
 35. 1. Which caus'd the drooping Defart to rejoice.
 40. 3. Prepare the Way! The King of Kings is nigh!
 Luke 3. 4. And all Flesh God's Salvation shall descry!
 6. Depress the Mountains, and the Vallies raise!
 If. 40. 4. Make smooth the rough, and straight the crooked Ways!
 Luke 3. 5. He look'd upon, and spoke to, with Disdain
 The *Pharisees* so arrogantly vain,
 John 8. 33. That each rely'd on being *Abra'm's* Son,
 39. While *Abra'm's* Works were by him left undone.
 Mat. 3. 7. He spoke to this Effect: Ye Vipers dread
 The Judgment hanging o'er your guilty Head.

Though 'tis your Boast to have been circumcis'd,
 Though I should suffer you to be baptiz'd;
 Ye sha'n't escape by such external Means,
 Unless a true Repentance intervenes.

Fruits worthy of † Repentance then produce, Mat. 3. 8.
 Invent, for God will take, no vain Excuse.

No Strefs on your Descent from *Abra'm* lay : 9.
 Believe like *Abra'm*, and like him obey.

Although you trample on with scornful Pride,
 The *Gentiles* who in graven Stones confide,
 God can from them, to *Abra'm* Children raise,
 Full of his Faith, and walking in his Ways.

They ben't all *Abra'm*'s Sons, who are his Seed, Rom. 9. 8.
 Nor all of *Israel*, *Israelites* indeed, 7.

But he's a *Jew* that's one in th' inward Part, 2. 29.
 Who has the Circumcision of the Heart.

The Ax is laid now to the very Root, Mat. 3. 10.
 Therefore each Tree producing no good Fruit,

Shall be cut down, and cast into the Fire ;
 Such Vengeance Men degenerate require !

"What therefore shall we do, ourselves to save?" Luke 3. 10.
 The People ask'd him, who this Answer gave :

Let him who is with Food and Raiment stor'd, 11.
 To the necessitous a Part afford.

- Luke 3. 12. What Course, said *Publicans*, shall we pursue?
 13. He answer'd: ne'er exact beyond your due.
 14. What shall we also do? the Soldiers cry'd:
 Do Violence to no Man, he reply'd,
 None wrongfully accuse, or circumvent, †
 And lastly, with your Wages be content.
- John 1. 19. 15. The musing People, and th' enquiring Priest,
 20. Heard *John* declare, that he was not the Christ.
 29. By him the Lamb of God was plainly shewn,
- Luke 1. 15. Great in the Lord's Sight, lowly in his own;
 2. 16. So lowly, that the Latchet of his Shoes,
 He said, I am not worthy to unloose.
 With Water I, with Fire He shall, baptize;
- John 3. 31. I am of Earth, He cometh from the Skies;
 30. I must fall lower, He must higher rise.
 1. 27. He cometh after Me, though Me before,
- Luke 3. 17. Who with His sifting Fan will purge His Floor,
 Entirely purge it, and will justly treat
 As Chaff the wicked, but the good as Wheat.
- John 10. 41. So true the Words *John* spake of Jesus prov'd,
 42. That many to believe on Him were mov'd.
- Mat. 21. 26. All People as a Prophet *John* receive,
 32. (Whom even *Harlots*, *Publicans* believe)

† See *Whitby* here.

No greater rose *Judea* to adorn, Mat. 11. 11.
 Than him among all those of Women born.
 The Defart bloom'd and look'd as *Eden* gay, If. 51. 3.
 While *John* there "took his solitary Way." †
 He was a burning and a shining Light, John 5. 35.
Ecclef. 48. 1.
 Which for a Season pleas'd the *Hebrews'* Sight,
 And like the Morning Star appear'd before Luke 1. 76.
 The Sun of Righteousness, who sets no more ; Mal. 4. 2.
If. 60. 20.
 The Bridegroom's Friend mov'd greatly to rejoice, John 3. 29.
 Hearing the Sound of his instructive Voice ; Deut. 4. 36.
 Whom *Herod* (Virtue is so awful) fear'd, Mark 6. 20.
 And (many Things observing) gladly hear'd.
 How hard and rare 'tis for a carnal Heart
 From th' easily besetting Sin to part ? Heb. 12. 1.
 How soon to Wrath are bold Offenders mov'd,
 Whene'er for such a darling Vice reprov'd ?
 As to the Battle rushes swift the Horse, Jer. 8. 6.
 So turn the wicked to their nat'ral Course,
 Without Reflection, and without Remorse.

John's Death and Reflections upon it.

John chid the *Tetrarch* for his wicked Life, Luke 3. 19.
 Having espous'd his Brother *Philip's* Wife.

† Milton.

God's

- God's Messenger (whom no Man struck with Dread) }
 Mat. 14. 4. For thee to have her, 'tis not lawful, said, }
 Mark 6. 17. For which he was confin'd, and lost his Head. }
 Mat. 11. 2. The Pris'ner sent to Christ (whose Works were known) }
 Two Men, for *their* Conviction not his own. }
 7. *He* was not troubled with a wav'ring Mind,
 Ez. 13. 11. Like a Reed shaken with the stormy Wind.
 Upon his Birth-Day *Herod* rashly swore,
 Mark 6. 21. (His Lords, high Captains, chief Estates before)
 22. To his Wife's Daughter, with her Dancing charm'd,
 With Wine (which banishes Reflection) warm'd,
 23. To give her any Thing which she desires,
 24. Who by *Herodias* (whom Resentment fires) }
 Instructed, *John* the *Baptist's* Head requires. }
 Thus fell the *Baptist* prostrate in the Dust,
 A Sacrifice to female Rage and Lust.
 Gen. 49. 6. Their Secret, O my Soul! abhor to hear,
 In their Assembly at no Time appear.
 The holy Man of God their Anger slew ;
 7. Curst be that Anger, which no Mercy knew !
 Mark 6. 28. They view'd the ghastly Head with Looks serene,
 And barb'rously enjoy'd the bloody Scene.
 Could Wrath so cruel move a female Mind †
 By Nature form'd of soft and tender kind ?

† — *Tantæne Animis cœlestibus Iræ?* Virg.

Passion, if not restrain'd within due Bounds,

All Order and Decorum quite confounds.

'Tis weak and despicable to resent,

'Tis horrid and inhuman to torment,

And gives to none but dev'lish Minds Content.

When the *Messiah's* Fame abroad was spread,

'Tis *John the Baptist* risen from the dead,

Who does such mighty Works! the *Tetrarch* said.

A guilty Conscience only could suggest

So strange a Thought to his perplexed Breast;

Conscience! which made the Murderer conclude,

That he should then with Vengeance be pursu'd.

The wicked self-condemn'd, sad Things forecast;

Tho' Vengeance came not then, it came at last.

For when the King in splendid Robes array'd,

His Oratory from the Throne display'd,

Thus with a Shout the People Silence broke:

"It is a God and not a Man who spoke;"

God's Angel smot him lifted up with Pride,

Devour'd by Worms, the bloody Tyrant dy'd;

Who in prophane *Belsazzar's* Footsteps trod,

And gave not Glory to th' eternal God.

How long foe'er God's Mercy may endure,

Justice o'ertakes the guilty, slow but sure;

Mark 6. 14.

Luke 9. 7.

Wisd. 17. 11.

Acts 12. 21.

22.

23.

Dan. 5. 23.

Pf. 136. 1.

The

The later 'tis, the heavier is the Blow,
For daring Vice requires some dreadful Woe.

Pf. 50. 21. Although still Silence God may seem to keep,
78. 65. Yet Giant-like refresh'd with Wine and Sleep,

66. The Judge of all awakes to smite his Foes,
Whom to eternal Shame he will expose.

Ecc. 8. 11. Because the Lord ne'er executes with Speed,
The Sentence past against an evil Deed,

Jer. 9. 3. Audacious Men from Sin to Sin proceed.
But Conscience, like a gnawing Worm, annoys,
And damps the Relish of their carnal Joys.

Prov. 14. 13. I' th' midst of Laughter, Sorrow galls their Heart,
In vain they have Recourse to every Art,
To drown the Sorrow, and assuage the Smart.

Vain are the painted Cards, the well-spread Board,
The sounding Title, and the glitt'ring Hoard:

Vain are the Pomp of Courts, the Din of Arms,
Musick's harmonious Notes, and Beauty's Charms;
Still Conscience haunts them, Conscience still alarms!

No Witnesses so clearly will convict,
No Executioners such Wounds inflict.

Some rack'd by Conscience their Offences own,
Though known to God, and to themselves alone;

Tho'

Tho' Death the dreadful Consequence should be,
 Tho' Death impending o'er their Heads they see.
 The swelling Secret in their lab'ring Breast,
 Deprives them of the least Degree of Rest,
 Till they've discharg'd their Conscience and confest.
 Others o'erwhelm'd with horrible Despair,
 Themselves to murder, in their Frenzy dare.

A wounded Spirit who can e'er endure? Prov. 18. 14.
 Extreme the Pain, but worse the desp'rate Cure,
 The loaded Pistol, or the pointed Sword,
 The pois'ning Ars'nick, or the hanging Cord ;
 For these Beginnings of black Sorrows tend, Mat. 24. 8.
 To hasten others, which will never end !
 Nature recoils at such a Scene of Woe ;
 Th' Experience of it may we never know !

If any Rev'rence to the Lord you bear,
 If Happiness you love, or Mis'ry fear,
 To no irregular Desire give Way ;
 But if you have, retreat without Delay.
 Nought so depraves the Mind, as Vice depraves,
 Which daily gathers Strength, and makes Men Slaves,
 Who Serpent-like will stoop to lick the Dust,
 And stick at Nothing to indulge their Lust ; Mich. 7. 17.

F

Gull'd

Gull'd by the Bait which hides the fatal Hook,
Before they leap, not having Sense to look.

Make no rash Promise, which you can't observe,
Unless from God's Commandments you will swerve ;
Which to perform, you after may be loth,
Although you have confirm'd it with an Oath.

Beware, when by Diversions you unbend,
Left fleeting Joy in lasting Sorrow end ;
For in the jovial, but unguarded Hour,
Alluring Objects have resistless Pow'r.

- Mal. 11. 16. Some Men like Children are perversly bent,
17. Whom neither light nor mournful Airs content ;
These will not make them dance, nor those lament. }
18. *John* a Life strict and solitary led ;
"He has a Dev'l," of him the captious said
19. *Jesus* more free and sociable became
Whom they a Glutton and a Drunkard name,
Of sinful Men and *Publicans* a Friend ;
But all her Children, Wisdom will defend.

Christ's Baptism, Fasting and Temptations.

3. 13. The Lord himself by *John* would be baptiz'd,
14. But *John* forbad him, seemingly surpris'd,
For "I have Need to be baptiz'd of Thee,"
[The Herald said] "and comest Thou to me?"

John

John for the Office thought himself unfit ;
 Christ answer'd, this to be so now permit, Mat. 3. 15.
 For thus all Righteousness we should fulfil —
 So *John* submitted to his Saviour's Will ;
 On whom the Spirit lighted as a Dove, 16.
 Of whom the Father testify'd his Love, 17.
 By Voice directed to Him from above.
 Then Christ was driv'n by the Holy Ghost,
 Into a barren and a desert Coast, 4. 1.
Mark 1. 12.
 Where He was tempted by the Prince of Hell,
 And condescended with wild Beasts to dwell ; 13.
 Fasting as *Moses* and *Elias* fast,
 'Till forty Days and forty Nights were past.
 And when to Him the Tempter came, he said, Mat. 4. 3.
 Turn, if the Son of God, these Stones to Bread. —
 Here the old Serpent subtle to deceive, Gen. 3. 1.
 Tempted the Saviour, as he tempted *Eve*, 1 Tim. 2. 14.
 And *Eve* her Husband, even by the Sense
 Of Taste, and made this plausible Pretence,
 That He, the Son of God himself might shew ; Mat. 4. 3.
 And they as Gods, might Good and Evil know. Gen. 3. 5.
 The latter fell, the former stood his Ground,
 Whom His Eternal Father faithful found ; Heb. 3. 2.

a Mat. 4. 2. Deut. 9. 9. 1 Kings 19. 8.

His Weapons all from *Moses'* latter Book,
As from a copious Magazine He took.

The first Assault of him who first rebell'd,
With *this*, the glorious Conquerour repell'd :

Mat. 4. 4. "It is not Bread alone Mankind which feeds,
Deut. 8. 3. "But every Word, which from God's Mouth proceeds."

Mat. 4. 5. The Devil next to *Salem* Christ conveys,
And on a Pinnacle o' th' Temple lays,

6. Declaring, if thou art God's only Son,

Pf. 91. 11. Cast thyself down, thus Words of Scripture run :

His Angels to support thee, God will send,
Left any Stone thy Foot should e'er offend. —

The Devil, whom his Agents follow, draws
From Scripture Proofs, to serve a wicked Cause.

Nothing so good, which may not be abus'd ;
Nothing so bad, which may not be excus'd.

Messias answer'd, from the Snare exempt,

Mat. 4. 7. Again 'tis written, God thou shalt not tempt.
Deut. 6. 16.

Satan once more *Emmanuel* to try,

Mat. 4. 8. Exalts Him to a Mount exceeding high,

4. 8. To Him all Kingdoms and their Glory shews,

Luke 4. 5. (Tho' in a Moment) daring to propose :

6. This Power all to thee will I resign,

7. If thou wilt worship me, the whole is thine.

This was the greatest Snare, as 'twas the last,
 Which Christ escap'd, as He escap'd the past.
 All Kingdoms and their Glory Christ despis'd,
 And by the sudden Shew was not surpris'd,
 But Man ambitious any Lengths will run,
 Will serve the Dev'l, and lose his Soul for *one*.
 Proud *Lucifer* gave Jesus such Offence, Mat. 16. 23.
 He spake indignant, *Satan* get thee hence. 4. 10.
 Written it is, thou shalt fall down before Deut. 6. 13.
 The Lord thy God, and him alone adore — & 10. 20.
 Christ having quench'd the Devil's fiery Darts, Eph. 6. 16.
 He for a Season from the Lord departs, Luke 4. 13.
 To whom the Angels minister Repast, Mat. 4. 11.
 So necessary after such a Fast. —

Reflections on Temptation.

That with Compassion Jesus might be mov'd, Heb. 2. 17.
 This our High-Priest in every Point was prov'd. 4. 15.
 As Christ himself Temptation has endur'd,
 Of his Relief, ye tempted I be assur'd, 2. 18.
 But when Divine Assistance you desire,
 Your own best Efforts, Jesus will require.
 The indolent who on his Help depend,
 Tempt God themselves, whom He will not defend.

Eph. 6. 12. Wrestle and fight you must, as well as pray;
 1 Tim. 6. 12. Else stand you cannot, in the evil Day.
 Eph. 6. 13. Be sober, vigilant; the Dev'l your Foe
 1 Pet. 5. 8. (Who walks about, still going to and fro)
 Job 1. 7. Seeks like a roaring Lion to devour;
 1 Pet. 5. 9. Stedfast in Faith, resist th' infernal Pow'r:
 1 John 4. 4. For HE is greater, who with you abides,
 Eph. 2. 2. Than him, who o'er the evil World presides.
 Ps. 103. 20. The holy Angels (who in Strength excel
 Eph. 6. 12. The Principalities and Pow'rs of Hell)
 Heb. 1. 14. Are Spirits ministr'ring for God's Elect,
 Ps. 34. 7. Whom they encamping round about, protect.
 Eph. 6. 12. Altho' you wrestle not with Flesh and Blood,
 But wicked Spirits are to be withstood;
 2 Kings 6. 17. Were your Eyes open'd, as the young Man's were,
 Mat. 16. 18. The Gates of Hell ye would no longer fear;
 But own the Truth of what *Elisba* shews:
 2 Kings 6. 16. "Our Friends are more in Number than our Foes."
 You have no Cause of Trials to complain,
 1 Cor. 10. 13. Which other Men don't commonly sustain.
 The Lord has promis'd, and you may be sure,
 That none above your Strength ye shall endure;
 For your Escape He will contrive a Way,
 His Faithfulness and Wisdom to display.

Enter (with God's whole Armour clad) the Lifts ; Eph. 6. 11.
 The Devil flees, when faithful Man resists. Jam. 6. 7.
 Your Feet then being with the Gospel shod, Eph. 6. 15.
 Your Girdle, Truth ; your Sword, the Word of God ; 14.
 Your Breast-plate Righteousness, and Faith your Shield, 16.
 And Hope your Helmet, ye shall win the Field. 17.
 Blessed are they, Temptation who abide, Jam. 1. 12.
 Such shall receive a Crown of Life when try'd,
 This Crown will never fade like one of Leaves, 1 Cor. 9. 25.
 Which the Olympic Conquerour receives.
 If Men so temp'rate were, and strove so hard, 25.
 To win that Prize, which was so quickly marr'd ;
 Shall we not manfully ourselves acquit,
 And to some Hardship patiently submit,
 Not cowardly desert or lose our Ground,
 When we may all be Victors, all be crown'd ?
 Yes. — Animated with the Glorious Prize Phil. 3. 14.
 Of our High Calling, set before our Eyes,
 We shall not be afraid of any Loss,
 We shall not be ashamed of Jesus' Cross.
 Under his Banners, strengthen'd with his Might, Col. 1. 11.
 Against the World, the Dev'l, and Sin we'll fight, Eph. 6. 10.
 And like good Soldiers serve our gracious King, C—n P—r
 'Till Death propitious our Discharge shall bring. B—k.

Christ

*Christ the Light of the Gentiles, and a Prophet like Moses —
but hated by (tho' the Glory of) his People Israel; and why —*

- If. 63. 1. *Emmanuel*, omnipotent to save,
Heb. 7. 25. Great Light to them who grop'd in Darkness gave.
If. 9. 2. The People who in Death's cold Region dwell'd,
Job 12. 25. The Sun of Righteousness' bright Rays beheld,
Mat. 4. 16. Thro' God's unmerited and tender Love,
Luke 1. 78. Visiting us with Day-spring from above,
To lighten them in Darkness who reside,
79. And to the Way of Peace our Feet to guide.
John 5. 43. Not in his own, but in his Father's Name,
To his peculiar People Jesus came.
1. 11. His own degen'rate Sons receiv'd Him not,
Tho' *Moses* (whom they trusted) of Him wrot.^a
If. 1. 3. Their Masters by the Ox and As are known;
The Lord is not acknowledg'd by his own!
Jer. 8. 7. The Storks and Swallows their set Times discern;
Mat. 16. 3. The Signs o' th' Times, his People could not learn!
Mark 3. 5. He for the Hardness of their Hearts was griev'd,
John 5. 46. Who neither his, nor *Moses'* Word believ'd:
A Prophet like myself will bless your Land:^b
Hear and obey whate'er He shall command;

^a John 5. 46. Gen. 3. 15. C. 22. 18. & 49. 10. Deut. 18. 15.

^b Deut. 18. 15. 18. Acts 3. 22. & 7. 37.

To whom if any Man no Ear will give,
The Soul of such a Sinner shall not live. Deut. 18. 19.
Both Christ and *Moses*, faithfully have done, Heb. 3. 2.
One as a Servant, t' other as a Son. 5, 6.

Moses the Covenant of Works maintains, Lev. 18. 5.
Jesús the Covenant of Grace ordains; Deut. 5. 2.
Strict Justice here the guilty Soul alarms,
Sweet Mercy there the contrite Sinner charms.

Moses with Liberty the *Hebrews* blest, Exod. 14.
Who with *Egyptian* Bondage were oppress'd,
And with his valiant and victorious Hand,
Conducted them tow'rd *Canaan's* fruitful Land.
Christ to his Flock Redemption has procur'd,
Who Sin and *Satan's* Slavery endur'd.
Heirs of an heav'nly Kingdom they are made,
Which neither Broils disturb, nor Foes invade.

Moses the Body rescu'd, Christ the Mind,
Whose Kindness to one Race was not confin'd.
And tho' there be a Likeness, yet the last
The former Prophet's Glory hath surpass'd.

A Prophet, Honour ev'ry where attends, Mat. 13. 57;
Except among his Countrymen and Friends. John 4. 44.

a Mat. 26. 28. Mark 16. 16. Heb. 8. 6. C. 12. 24.

b Deut. 27. 26. Gal. 3. 10. Ezek. 18. 4, 20.

c Jer. 31. 31, 4. Heb. 8. 8, 10.

Luke 4. 16. The Men of *Naz'reth* (where the Lord was bred)
 28. With Rudeness thrust Him thence, with rancour led
 29. Unto the Brow o' th' Hill (on which the Town
 Was built) that they might cast Him headlong down.
 31. But from his Foes Christ to *Capernaum* went,
 And frustrated their villainous Intent.

John 8. 59. Twice *Hebrews* took up Stones, at Him to cast,
 C. 10. 31. Twice thro' the midst of them, unhurt He past;

John 7. 30. Whose Hour yet was not come, and till it came,
 Nor Men, nor Dev'ls could hurt His vital Frame.

Why was the Man with so much Worth endu'd, †
 With so much Violence and Wrath pursu'd?
 What Cause could Sects so opposite excite
 Against Him as a common Foe t' unite,
 That His Death only gave the World content,
 Whose Life in serving it was wholly spent?

Gen. 3. 15. In Times of old was Enmity decreed,
 Between the Woman's, and the Serpent's Seed.
 Christ was the one; the *Hebrews* † other were,
 As His own Words against them Witnesses bear:

John 8. 44. Ye are of *Satan*, and his Lusts fulfil,

Gen. 4. Who tempted *Cain* the righteous Man to kill. —
 † John 3. 12. Of the World's Hatred hear th' immediate Source:

7. 7. Christ ne'er pursu'd, but check'd, Men's evil Course.

† An Imitation of some Lines in the Beginning of the first *Aeneid*.

Mammon their God, the Rival of the true,
 He slighted, and his Altars overthrew;
 In short the reigning Vices all expos'd,
 And ev'n the secret Sins of Men disclos'd.
 Christ properly compar'd Himself to Light,
 Which nat'rally is pleasant to the Sight;
 But if bad Humours should the Eye attend,
 The Light will please no longer, but offend.

John 8. 12.

Ecc. 11. 7.

Christ both God and Man.

Blessed are they, who no Offence shall take
 At Christ, as He to *John's* Disciples spake;
 Of whom these Words to *Abra'm* God express'd:
 "In thy Seed [Christ] all Nations shall be blest'd."
 The Patriarch exulted to survey
 (Tho' afar off, by Faith) His glorious Day.
 He's stil'd all Nations vehement Desire,
 Compar'd to Fuller's Soap, Refiner's Fire.
 But who the fi'ry Trial may endure,
 And purify themselves as He is pure?
 He's *David's* Root and Offspring, Son and Lord,
 Whose Mouth emits a sharp two-edged Sword,
 In Him without Confusion there combine
 Two Natures, ev'n the Human and Divine,

Mat. 11. 6.

Gen. 22. 18.

Gal. 3. 16.

John 8. 36.

Heb. 11. 13.

Hag. 2. 7.

Mal. 3. 2.

1 John 3. 3.

Rev. 1. 16.

Rom. 1. 3.

- Heb. 2. 14. That He might suffer, Christ of one partakes;
 Whose Suff'rings meritorious t'other makes.
- 2 Cor. 5. 21. He knew no Sin, and therefore knew no Shame,
- Heb. 2. 17. In all Things else his Brethren like became;
 Hunger'd, and thirsted, weary was, and slept,
 Rejoic'd, fear'd, wonder'd, sigh'd, griev'd, groan'd, and wept.
- Luke 12. 32. Christ has for all his little Flock prepar'd
- John 1. 16. Grace to reform, and Glory to reward;
 14. 2. By whom were Sins forgiv'n, and Secrets known,
 The Spirit promis'd, and the Father shewn.

Foretold by the Prophets.

- How many Bards in diff'rent Ages born,
 Their Works with Prophecies of Christ adorn?
- Job 1 & 2. 19-25. Job who Adversity with Patience bears,
 2. 3. And in his Righteousness still perseveres:
 27. 5.
- Moses who gives the Jewish Nation Laws,
 Numb. And bravely with his Arms defends their Cause;
- Deut. 31. Exciting Joshua his Place to fill
- Josh 10. 12, 13. At whose Command the Sun and Moon stood still:
- David who in his Youth a Giant slays,
 2 Sam. 22. And sings triumphantly his Maker's Praise:

- a Mat. 4. 2. Mark 11. 12. John 19. 28. C. 4. 6. Mat. 8. 24.
 b Luke 10. 21. Heb. 5. 7. Mat. 8. 10. Mark 7. 34. C. 3. 5. John 11. 33, 35.
 c Mat. 9. 2. Luke 5. 20, 33. John 2. 25. C. 4. 18, 19.
 d Luke 11. 13. Acts 1. 5. John 1. 18. C. 14. 7, 8.
 e Ex Lev. Deut. Deut. 18. 15. Acts 3. 22. f 1 Sam. 17. Pf. 2, 22, 69, 101. &c.

Solomon

Solomon who each worldly Good obtains,

1 Kings 3.
Ec. 2. Cant.
Eccl.

Yet of the Vanity of all complains :

Esay who Eagle like so lofty soars : ^a

Jeremy who so like the Dove deplores : ^b

Ezekiel who so many Visions sees,

Ezek. 34. 23.

And shews the Justice of Divine Decrees :

Ez. 18, & 33.

Daniel who with his Innocency charms : ^c

Joel who with Invasions dire alarms : ^d

Osee who teaches *Judab* that the Lord ^e

Saves by Himself, and not by Bow or Sword ;

And *Israel*'s Image-worship warns to flee

Of. 4. 13, 14.

On each high Hill, and under each green Tree :

Jer. 2. 20.

Amos who shews what Judgments should befall ^f

The Priest of *Bethel* and his Children all :

Micah who *Esay*'s Word sublime recites : ^g

Zachary who like *Jeremiab* writes : ^h

Nabum who shews what *Nineveh* should fear : ⁱ

Describes the polish'd Sword and glitt'ring Spear,

Nah. 3. 3.

The prancing Horses, and the jostling Cars,

2. 4.

The op'ning of her Gates, and burning of her Bars.

3. 13.

^a If. 7, 9, 11, 16, 32, 35, 40, 42, 49, 50, 51, 52, 53, 54, 55, 60, 61, 63, 65.

^b Lament. Jer. 23. 5, 6. C. 31. 22.

^c Dan. 6. 22. C. 9. 23, 24, 25, 26, 27.

^d Joel 2. C. 2. 28, 29. comp. with Acts 2.

^e Of. 1. 7. C. 6. 1, 2. & 11. 1.

comp. with Mat. 2. 15.

^f Amos 7. 17. C. 9. 11. comp. with Acts 15. 16.

^g Mic. 4. comp. with If. 2. C. 4. 1, 2, 3, 4. C. 5. 2. Mat. 2. 6.

^h See *Wb-y* on Mat. 27. 9.

ⁱ Nah. 2, 3. C. 1. 15. Rom. 10. 15.

- Habbakuk* who will in the Lord rejoice,^a
- Hab. 3. 16. Altho' he quivers at His awful Voice :
- Hag. 1. 4. *Haggai* who moves the *Jews* with greater Haste
2. 7, 9. To build again the Temple lying waste :
- Malachi* who asserts the Right divine^b
Of Tythes and Off'rings to the priestly Line,
- Mal. 3. 9. And threatens that a Curse on them will light
Who rob the Clergy of their legal Right:
- C—n P—r This goodly Fellowship of Prophets praise
B—k. }
If. 2. 2. Heb. 1. God, for the Blessings of the latter Days, †
2. Acts 3. 24. But principally *Esay* them displays. }
- If. 55. 1, 2. Ye thirsty ! to the Waters all repair ;
Partake, ye poor ! of most delicious Fare.
2. For Meats which perish, why is Money spent ?
Why labour ye, for what gives no Content ?
3. Your close Attention let my Words excite ;
In Fatness let your Soul itself delight.
- John 4. 6. The living Bread and Water I bestow ;
Rev. 22. 17. Eat, drink ; and Hunger, Thirst no more you'll know. —
- John 4. 14. To Jesus all the Prophets Witnes give,
6. 35. That thro' his Name who'er in Him believe,
Acts 10. 43. Pardon for all Offences shall receive. }

^a Hab. 3. 18. C. 2. 4. Rom. 1. 17.

^b Mal. 3. 8. C. 3. 1. Mat. 11. 10.

† The Days of the *Messiah* are in Scripture call'd the last Days, because God then made the last Revelation of his Will to Mankind.

Christ the good and the chief Shepherd.

By the good Shepherd Christ his Flock are fed,	If. 40. 11. John 10. 11.
And to green Pastures by still Waters led.	Pf. 22. 2.
With Gentleness He leads the pregnant Dams,	If. 40. 11.
And in His Bosom bears the tender Lambs.	
A Branch grew out of Jesse's Root to form	11. 1.
A Shade from Heat, and Shelter from the Storm.	25. 4.
Altho' they walk thro' grim Death's gloomy Vale,	Pf. 22. 4.
Yet nothing evil them shall e'er appale.	
God's Presence comforts them, His Pow'r protects,	
Whose Staff supports them, and whose Crook directs.	
There is no other Person under Heav'n	Acts 4. 12.
To sinful Men for their Salvation giv'n.	
He brings again that which was driv'n away,	Ezek. 34. 16.
And seeks that which was lost or gone astray,	
Seeks diligently till the Sheep He finds,	Luke 15. 4.
Strengthens the sick and weak, the broken binds.	
He calls the Sheep by Name, before them goes,	John 10. 3, 4.
Whom each will follow, for his Voice it knows.	
When the Wolf coming fordid Hirelings see,	12.
They don't regard, but leave, the Sheep and flee.	13.
Our Shepherd who His Flock thus ne'er declines,	
That Life they might enjoy, His own resigns.	11, 15.

They

They cannot wander, while their Steps He guides ;
 Pf. 22. 1. They cannot want, while for them He provides ;
 They cannot faint, while He their Spirit cheers,
 If. 63. 9. Nor can they fall, whom their Redeemer bears.

Christ exemplary for all Virtues.

With ev'ry Virtue Jesus was adorn'd,
 And all Vice' soft Allurements wisely scorn'd ;
 John 7. 15. No Letters learnt, yet all Things understood,
 21. 17. Whose Will was steadily enclin'd to Good ;
 In which His warm Affections took Delight,
 Less dear His Food by Day, and Sleep by Night.
 What others know too late, betimes He knew,
 If. 7. 16. Good to embrace, and Evil to eschew.
 Acts 10. 38. Anointed with the Spirit and with Pow'r,
 He rescu'd those whom *Satan* would devour ;
 And went about incessant doing Good,
 2Tim. 4. 17. For God the Father with Him always stood.
 At the great Feasts He to the Temple went,
 Luke 4. 16. And would the *Jewish* Synagogues frequent,
 Mat. 23. 1,2,3. Commanding His Apostles to obey
 The *Pharisees*, who in the Church bore Sway ;

a John 5. 1. C. 7. 10. & 10. 22, 23. Mat. 26. 17, 18.

Yet

Yet two Disciples furious Spirit chest,
Tow'rds the *Samaritan* dissenting Sect,
Who on Mount *Gerizim* a Church erect.

Luke 9. 55.

The Things which made for Peace the Lord pursu'd ;
And O ! that all were with his Mind endu'd !
Ye Sectaries would with us soon accord,
If you would follow the conforming Lord.
The Things in which you with us disagree,
'Tis said, indiff'rent in their Nature be.
In groundless Schism why will ye then proceed,
And in the Church of God Divisions breed ?
To foreign Protestants Respect is due ;
They have defended *us*, and censur'd *you*. †

Rom. 14. 19.

Christ having sent the Multitude away,
Ascends a Mountain privately to pray.
The most religious are the most retir'd,
Yet is a Life recluse of none requir'd.
Blessed are the devout, whose Minds are ev'n,
Because their Conversation is in Heav'n.
Whole Days in Preaching, and whole Nights in Pray'r
He spent, the one Thing needful all His Care.
O ! from His bright Example may we learn,
To mind that most, which is our great Concern !

Mat. 14. 23.

Phil. 3. 20.

Luke 6. 12.

21. 37.

10. 42.

† See the Letters of *French* Protestants to Bp *Compton*, publish'd by Bp *Stillingfleet* in his Unreasonableness of Separation ; and a Letter from the University of *Geneva* to the University of *Oxford*.

- Mat. 6. Christ would not like the *Pharisees* appear,
 12. 19. For in the Streets, no Man His Voice could hear.
 If. 42. 2. He loved doing Good, but hated Noise,
 (Whose Soul was satisfy'd with silent Joys)
 Retir'd to Desarts from the busy Town,
 John 6. 15. Refus'd the Offer of a royal Crown,
 From the five thousand by his Blessing fed ;
 18. 36. " Not of this World my Kingdom is," He said.
 The more Christ popular Applause eschew'd,
 Mark 7. 36. The closer still by Fame He was pursu'd.
 If. 66. 1. Tho' Earth His Footstool was, and Heav'n His Throne,
 Acts 7. 49. He call'd no Dwelling-place on Earth His own ;
 2 Cor. 8. 9. Tho' rich, yet for our sake becoming poor,
 That thro' His Poverty we might have Store.
 Mat. 8. 20. The Fox has Holes, and ev'ry Bird a Nest,
 The Son of Man ha'n't where His Head to rest,
 Mark 6. 3. Who follow'd His reputed Father's Trade,
 John 1. 1, 3. Tho' God the Word, by whom the World was made ;
 For Evil gen'rously returning Good,
 Luke 19. 41. Shed Tears for those who long'd to shed His Blood ;
 When bound submissive, silent when accus'd,
 Mat. 4. 26. 67. When tempted stedfast, patient when abus'd.
 He was too modest, Men's due Praise to hear,
 And too magnanimous, their Blame to fear ;

a Mark 6. 32. Mat. 14. 15. Luke 9. 12. b Luke 2. 51. John 18. 24. Mat. 27. 12.

Too

Too mild, a rash and wrathful Word to speak,
 Too merciful, to trample on the weak,
 The smoaking Flax to quench, the bruised Reed to break. }
 If. 42. 3.
 Mat. 12. 20.

The Contrite comforted.

All ye whose Sins are such a Burthen fore, } Pf. 38. 4, 8.
 That for the Anguish of your Hearts ye roar;
 Of Pardon and of Peace no more despair,
 On Him who careth for you, cast your Care. } 1 Pet. 5. 7.
 God ne'er despises contrite broken Hearts, } Pf. 51. 17.
 But Med'cine healing their Disease imparts. } 147. 3.
 Thus saith the Lord, who lifteth up the low : } 113. 7.
 Your Sins tho' Scarlet like, shall be as Snow, } If. 1. 18.
 Tho' red like Crimson, shall be white as Wool —
 The Father is of such Compassion full. } Pf. 86. 15:
 Lift up your drooping Hands and feeble Knees, } Heb. 12. 12.
 God still the Affliction of His People sees. } Ex. 3. 7.
 Like *David* commune with your Heart, and cry, } Pf. 4. 4.
 "Why art thou, O my Soul, dejected? why } 42. 11.
 "Art thou so sorrowful? On God rely."
 To Him without Reserve reveal your Grief, } 62. 8.
 For here Revealing surely brings Relief.
 Sweet Incense like your fervent Pray'r ascends, } 141. 2.
 Behold! His golden Sceptre Christ extends. } 45. 6.
 Eph. 5. 2.

- Pf. 27. 8. To touch it's Top, to seek His smiling Face,
 Heb. 4. 16. Repair with Boldness to the Throne of Grace.
 Hark ! what affecting Words from thence proceed,
 Of Mercy, Grace and Help in Time of Need ;
 Words ! which with Consolation so abound,
 That you might be transported at the Sound.
 More charming Melody you cannot hear
 Your cloudy Brow to smooth, your pensive Soul to chear.
 Mat. 11. 28. All ye who toil, with heavy Loads oppress'd,
 Come unto Me, and I will give you Rest.
 My Yoke, unlike one made by *Moses*, wear
 Acts 15. 10. Gal. 5. 1. (A Yoke of Bondage that, which none could bear)
 Mat. 11. 29. And learn of Me, who lowly am in Mind,
 And to your weary Souls ye Rest shall find.
 30. My Yoke is easy and my Burden light —
 2 Pet. 1. 4. Such precious Promises to Christ invite ;
 Confirm'd by others to the like Effect,
 John 6. 37. As, " him that comes to Me, I'll not reject."
 60,66. The Lord of Life, if many still desert,
 Whom Passion, Pride, or Prejudice pervert ;
 61,67. Will ye too take Offence, and go away,
 And not with zealous *Peter* rather say,
 68. O gracious Lord, to whom else shall we go ?
 Thy Words the Way to Life eternal shew.

Thou

Thou art the Living God's Anointed Son — John 6. 69.

So full of Faith the Words of *Peter* run.

Whose Faith we follow, lest the Lord complain, Heb. 13. 7.

Ye will not come, that Life ye might obtain! John 5. 40.

And that is Life eternal, God to know, 17. 3.

And Christ's divine Commission to allow.

A penitent Sinner pardon'd, and a proud Pharisee mortify'd.

A Woman whose Iniquities abound, Luke 7. 37.

That Grace much more abounded, gladly found. Rom. 5. 20.

Knowing that where Christ was, there was Relief,

To Him she came, and signify'd her Grief.

Humility adorn'd her pensive Mind,

For weeping at His Feet, she stood behind, Luke 7. 38.

Began to wash His Feet with briny Tears,

And wip'd them with the Towel of her Hairs;

Then kiss'd, and Ointment pour'd upon, his Feet —

A Work of Love, and of a Savour sweet! Heb. 6. 10.

Simon, by whom the Lord was entertain'd, Luke 7. 39.

Observ'd the Thing, and inwardly complain'd:

If this Man was a Prophet, he'd have known

The Woman, who has such Assurance shewn,

And hinder'd one so wicked and so vile,

With her rude Touch His Person to defile.

Jesus,

- Jesus, from whom no Secret we can hide,
 To the blind *Pharisee* these Words apply'd.
- Luke 7. 41. One Man five hundred Pence, one fifty ow'd,
 42. To both the Creditor such Mercy shew'd,
 As to forgive them having nought to pay;
 Which of the two most loves him? therefore say.
 43. He most forgiv'n, says *Simon*, most will love;
 To whom the Lord. Thy Judgment I approve.
 44. Into thine House to enter I thought meet,
 Thou gavest me no Water for my Feet.
 But she has wash'd my Feet with streaming Tears,
 And wiped them with her unplaited Hairs.
 45. Me with no Kifs thou hast vouchsaf'd to greet;
 This Woman has not ceas'd to kifs my Feet.
 46. Thou hast anointed not with Oil my Head;
 Mat. 26. 7. This Woman Ointment on my Feet has shed.
 Luke 7. 47. Much she's forgiven, for she loved much,
 His Love, who little is forgiv'n, is such.
 The captious Man his Words could not resist;
 50. The faithful Woman was in Peace dismiss'd.
 Of whom this Circumstance claims special Note:
 Nothing she spoke, how much soe'er she thought.
 Great Sorrow is in Silence closely pent;
 Light Trouble gives itself, by speaking, Vent.

As still the Waters flow, which are profound,
 While shallow Streams produce a murm'ring Sound.
 In Jesus Christ, this Scripture was fulfill'd, Luke 4. 21.
 (Whose Speech like *Moses*' as the Dew distill'd) Deut. 32. 2.
 The Spirit of the Lord anointed Me, If. 61. 1, 2.
 Them who are bruis'd with Chains of Sin to free; Luke 4. 18.
 The broken-hearted, being sent to heal,
 And to the poor, the Gospel to reveal,
 To preach Deliv'rance to the captive Mind, If. 42. 7.
 Recov'ry of their Sight unto the blind,
 Proclaim the Year of *Jubilee* and Rest, Lev. 25. 10.
 Welcome to those with Want and Work oppress'd.

A Woman taken in Adultery, and not condemn'd by Christ.

The *Scribes* and *Pharisees*, while Jesus taught, John 8. 2.
 A Woman taken in Adult'ry brought. 3.
Moses, they said, enjoin'd us such to stone ;^a
 But let thy Judgment in the Case be known.
 How plausible, but captious were the *Jews* ?
 They sought Occasion, Jesus to accuse, 6.
 Of breaking *Moses*' Law, if He acquits
 A Person who so gross a Sin commits ;
 Of Want of Mercy on the other Hand,
 If to the Rigour of the Law He'll stand.

^a John 8. 5. Lev. 20. 10. Deut. 22. 22.

- Christ seem'd at first as tho' He heard them not,
 For stooping down, upon the Ground He wrot;
 John 8. 7. But on their persevering Him to try,
 Rose up and silenc'd them with this Reply:
 Whoe'er among you is not stain'd with Sin,
 Let him to stone th' Adulterers begin —
 9. By their own Consciences convicted, they
 Hung down their guilty Heads, and sneak'd away.
 The Woman was not driven to Despair,
 Luke 8. 11. But warn'd of sinning farther to beware.
 Th' Evangelists these moving Scenes record,
 To shew the Loving-kindness of the Lord,
 Rom. 2. 4. Which to Repentance should all Sinners win,
 But none encourage in a Course of Sin.
 1 Sam. 18. 7. Gloomy Despair her thousands hath annoy'd;
 Presumption her ten thousands hath destroy'd.

The Impenitent threaten'd.

- As contrite Sinners kindly were receiv'd,
 So harden'd Sinners were of Hope bereav'd.
 Mat. 11. 20. When to upbraid the Cities, Christ begun,
 (In which His mighty Works were mostly done;)
 Because they were not to Repentance led,
 How admirable were the Words He said?

Tho'

Tho' dreadful due, tho' powerful yet plain,
 Short without Want, and sharp without Disdain. †
 Who them can read, and unaffected be? —
 Woe unto thee *Chorazin*! Woe to thee Mat. 11. 21.
Bethsaida! if the Wonders wrought in you,
 Had been perform'd in *Tyre* and *Sidon*'s View,
 They long ago Repentance had exprest,
 In Ashes lying down, in Sackcloth drest.
 But you shall be more mis'erable than *Tyre* 22.
 And *Sidon*, in the dreadful Day of Ire.
 And thou *Capernaum*! lifted up to Heav'n, 23.
 Shalt downwards to the nether Hell be driv'n.
 Had *Sodom* known the Works ^{wh} thou hast known,
 That City would not e'er have been o'erthrown.
 But in the Day of Judgment it shall be 24.
 More tol'erable for *Sodom* than for thee? —
 Then will the southern Queen condemn this Age,
 Who came to hear King *Solomon* the Sage, Luke 11. 31.
 From spicy *Sheba*, Earth's remotest Part,
 And heard his Wisdom with a ravish'd Heart.
 Behold one here than *Solomon* more wise,
 Whose Wisdom yet profanely they despise. —
 Then to the Shame of this degen'rate Race,
 The Men of *Nineveh* will shew their Face; 32.

† A Parody on two celebrated Lines in *Denham*. a Mat. 12. 1 Kings 10. 2. Chron. 9.

Jonah 3. For they at *Jonah's* Preaching all repent,
And the Destruction of the Place prevent ;
A greater lo! than *Jonas* preaches here,
No Signs of Reformation yet appear.

Christ's Sermon on the Mount.

The Sermon which He preach'd upon the Mount,
Of all His Sermons is of most Account.

Ex. 19, 20. As on a Mountain was the Law promulg'd,
Mat. 5. 1. So was the Gospel on a Mount divulg'd.
Ps. 1. 1. With a Beatitude the Psalms begun,
Mat. 5. 3. The Sermon too of royal *David's* Son.
The servile *Hebrews* were by Terror driv'n,
John 1. 17. To keep the Law which was by *Moses* giv'n ;
But Jesus Christ by whom came Truth and Grace,
Acts 3. 26. With Blessings leads the Gospel to embrace.
Mat. 5. 3. First they are blessed, who in Spirit poor,
Can say as holy *David* said before :
Ps. 131. 1. " We have no haughty Hearts, no lofty Eyes,
" Ourselves in no great Matters exercise.
2. " As little Children from their Mothers wean'd,
" We have with Decency ourselves demean'd."
Fit Members of the Church that I erect,
Whose Heads with Crowns of Glory shall be deckt !

a Ex. 20. 19. Deut. 5. 5. 24. Heb. 12. 18, 19, 20, 21. God

God (dwelling in the high and holy Place) If. 57. 15.
 Resists the proud, but gives the humble Grace. Prov. 3. 34.
 'Tis proper they should be exalted there, Jam. 4. 6.
 Under God's mighty Hand so humble here. — Luke 14. 11.
 Blessed are they who with the sad condole, 1 Pet. 5. 6.
 And Sin lament, for God shall cheer their Soul. Mat. 5. 4.
 The Worldling's Sorrow to Destruction tends; 2 Cor. 7. 10.
 Theirs in Repentance to Salvation ends.
 For they shall reap in Joy, who sow in Tears; Ps. 126. 5.
 Such is the Fruit which godly Sorrow bears. 6.
 Blessed the meek, for Earth they shall possess, Mat. 5. 5.
 Refresh'd with inward and abundant Peace. Ps. 37. 11.
 A small Thing more Content to them affords, 16.
 Than the ungodly have with all their Hoards. —
 Blessed are they who hunger and who thirst Mat. 5. 6.
 After God's Righteousness, and seek it first; 6. 33.
 Whom God with saving Knowledge of his Will Col. 1. 9.
 And with the Fruits of Righteousness shall fill. — Phil. 1. 11.
 Blest they who Wrong forgive, and succour Need, Mat. 5. 7.
 Who cloath the naked, and the hungry feed, 25. 35, 36.
 Strangers receive, and visit the confin'd;
 Such being merciful, shall Mercy find. —
 They God shall see, whose Hearts are undefil'd; 5. 8.
 The Peace-Makers his Children shall be stil'd. — 9.

- Mat. 5. 10. They Whom to suffer for Christ's sake 'tis giv'n,
Phil. 1. 29. —
- Mat. 5. 12. Are bless'd, for great is their Reward in Heav'n. —
- Altho' the Graces to which Christ assign'd
The Blessings, are of such a noble kind;
Yet are not any of these Graces nam'd
By Heathens, for their moral Writings fam'd.
Humility is here the first in Place,
For 'tis the Ground-work of each other Grace.
Martyrdom is as properly the last,
Because it crowns and perfects all that's past.
Our Lives and Manners farther to direct,
The pow'rful Preacher spake to this Effect.
13. Ye Christians are the Salt of human Kind,
Sound Doctrine seasons and improves the Mind.
But if yourselves from pure Religion swerve,
(Who from Corruption others should preserve)
- Heb. 6. 6. You're Reprobates whom nothing will renew,
To whom Contempt and Infamy are due.
- Mat. 5. 14. To guide Mankind you're set up as a Light;
A City on the Hill is most in Sight.
15. None lighted Candles under Bushels hide,
But Candlesticks to place them in, provide;
That all may see, who in the House abide.
- Let

Let your Light shine before Mankind so clear, Mat. 5. 16.

That your good Works unto them may appear ;

Which to your Heav'nly Father's Glory tends,

From whom each good and perfect Gift descends. Jam. 1. 17.

Good Doctrine teach, and good Example set ;

Then glory God, and Converts ye will get.

Think not I came of no Effect to make Mat. 5. 17.

The Words which *Moses* or the Prophets spake.

What's typify'd and promis'd I fulfil,

Do what's commanded as my Father's Will ;

His Grace to strengthen what is weak procure, Rom. 8. 3.

What is inflicted as a Curse endure ; Gal. 3. 13.

What is obscure and difficult explain, Deut. 21. 23.

What may appear doubtful ascertain, 2Tim. 1. 10.

What is deficient perfect and supply ;

What's wrested and perverted rectify ;

Improve each moral Duty, and enforce

Obedience by Example and Discourse.

Heaven and Earth shall sooner be destroy'd, Mat. 5. 18.

Than but one Tittle of the Law be void.

Whoe'er shall break, persisting in the Breach 19.

Of, the least Precept, and Men so shall teach,

Shall in my Kingdom have the lowest Seat ; Eph. 2. 6.

Whoe'er will do and teach, shall there be great.

Righteous

- Mat. 23. 28. Righteous to Men the *Pharisees* appear,
 If. 29. 13. ^{15. 8.} And with their feigned Lips to God draw near;
 Mat. 23. 9. Vain Worshippers! (their Heart from God remote)
 Such upon Rites and Ceremonies doat,
 Keep Men's Traditions, to get Men's Applause,
 6. But make of no Effect God's moral Laws:
 Mark 7. 3, 4. Their Hands, Cups, Pots and Platters often cleanse,
 But by their Hearts impure give God Offence,
 Mat. 23. 27. (Sepulchres fair without, but foul within,
 Resemblances of them who cloak their Sin :)
 14. The Widows Houses violently take,
 Yet for a meer Pretence long Prayers make:
 Their Fringes and Phylacteries expand;
 15. To make one Convert, compass Sea and Land;
 And having made one, make him two-fold more
 A Child of Hell than e'er he was before:
 16, 17, 18. Distinctions vain and frivolous devise,
 Which tend gross Perjury to authorise:
 Luke 11. 42. ^{23.} Tythes of Mint, Anise, Rue, and Cummin pay,
 Mat. 23. 24. But Judgment, Faith, and Mercy cast away:
 Strain at a little Gnat, and Camels eat,
 13. Scruple small Sins, indulge themselves in great:
 Men from my Kingdom study to exclude,
 The Way to which themselves have not pursu'd:

Sepulchres

Sepulchres (which they garnish) also build
 Unto the Prophets, whom their Fathers kill'd,
 And say had *We* liv'd in our Fathers' Days,
 We had not follow'd their pernicious Ways.
 Such are as bloody as the Fathers were,
 And that they be their genuine Offspring, Witness bear.
 Unless your Righteousness shall theirs excel,
 You in my Heav'nly Kingdom shall not dwell.
 God is of purer Eyes than to behold
 Iniquity; yet at the Times of old
 (Which were the Times of Ignorance) conniv'd;
 But Sinners now of all Cloak are depriv'd.
 Because the clear Discov'ry of his Will,
 Obliges Men their Duty to fulfil.
 Not every evil Act alone refrain,
 But from th' Appearance of a Crime abstain,
 From every Thing which leads you into Sin,
 Whose Motions stop, as soon as they begin.
 Be not deceiv'd: God tries the Reins and Heart,
 And Truth desires in the inward Part.
 With Diligence your Heart deceitful keep;
 Issues of Life, are from that Fountain deep.
 Let ne'er the Sun upon your Wrath descend,
 Neither give Place to th' execrable Fiend.

Mat. 23. 29.

30.

31.

5. 20.

Hab. 1. 13.

Acts 17. 30.

John 15. 22.

1 Theff. 5. 22.

Rom. 7. 5.

Gal. 6. 7.
 Pf. 7. 9.

51. 6.

Prov. 4. 23.
 Jer. 17. 9.
 Pf. 64. 6.

Eph. 4. 26.

Whoe'er

Mat. 5. 22. Whoe'er without a Cause his Brother hates,

1 John 3. 15. In Heart already Murder perpetrates,

And shall in Danger of the Judgment be ;

No Murderer Eternal Life shall see.

Pf. 38. 1.

Prov. 16. 32.

Keep your Mouth bridled, and your Spirit cool ;

Call no Man rashly either Rogue or Fool ;

Left human Courts you of this Crime convict,

Or God his Vengeance on your Soul inflict.

The Punishment is more or less intense,

As more or less malicious the Offence.

Jam. 1. 26.

Ye who religious seem, but use no Rein

The Tongue (unruly Member) to restrain

Deceive yourselves, and your Religion's vain.

Mat. 5. 23, 24.

The Lord, if at his Altar ye appear,

No Off'rings will accept, no Prayers hear,

Till first ye labour to be reconcil'd

To Men, by you derided or revil'd.

25.

While with thine Adversary in the Way

Thou art, with him agree without Delay ;

Left to the Judge deliver'd by the Foe,

18. 34.

To the tormenting Officer thou go,

In Prison to be cast, and not enlarg'd ;

26.

Untill the utmost Farthing be discharg'd.

So if you dar'd th' Almighty to incense,

By the Commission of some great Offence ;

While

While there is Hope of Mercy to partake,
 Immediately your Peace with Heaven make ;
 Left summon'd 'fore th' Eternal Judge of all,
 (By whose dread Sentence Men must stand or fall)
 Th' inexorable Judge your Soul consign
 To th' Executioner of Wrath Divine,
 In the dark Place of Torment to confine.
 You sha'n't by any Means from thence retreat,
 Untill the Satisfaction is compleat,
 Which a just God demands ; but th' arduous Deed
 The utmost Strength of all Men will exceed.
 The Place no Bottom knows where you must dwell,
 For there is no Redemption out of Hell.

Rev. 9. 1.

Whoe'er with wanton Eyes a Woman views,
 Adult'ry in his Heart impure ensues.
 Cut off, pluck out th' offending Eye or Hand :
 The Lufts, which in your Members war, withstand.
 Stranger and Pilgrim like you must controul
 Those fleshly Lufts, which war against the Soul,
 And by long Custom (second Nature) prove
 As Members dear, as painful to remove.
 'Tis better patiently to bear the Pain,
 And from unlawful Pleasures to abstain,

Mat. 5. 28.
 2 Pet. 2. 14.

Mat. 5. 29, 30.

Jam. 4. 1.

1 Pet. 2. 11.

K

Than

Than into Hell with Horour to be cast ;
How short the Joys ! how long the Torments last !

Mark 9. 44. For inextinguishable is the Fire,
And never will the gnawing Worm expire.

Mat. 5. 32. Your Wife, unless adult'rous, don't divorce,
19. 8. After the *Jewish* tolerated Course.

6. The Lord unites the Husband and the Bride ;
What God has join'd, let never Man divide.

Ex. 20. 7. Take not His venerable Name in vain,

Mat. 5. 34. From ev'ry Oath in common Talk abstain.

Exod. 20. 7. God holds not guiltless them who swear at all,

Jam. 5. 12. But into Condemnation such shall fall.

Mat. 5. 37. Affirm or else deny Things in Discourse,
Without an Oath your Language to enforce.

For all Expressions more than yes or no,

From the Corruption of your Nature flow,

Or th' Instigation of th' infernal Foe.

Col. 4. 5. Tow'rd them who are without in Wisdom walk,

6. Seas'ning with Grace, as 'twere with Salt, your Talk,

Eph. 5. 4. Which should not be jocose, or leud, but grave ;

1 Cor. 15. 33. For bad Discourse good Manners will deprave.

Mat. 5. 39. Ne'er Injuries to Injuries oppose,

44. But *bravely* them forgive, and love your Foes.

Blessings

Blessings for Curses, Good for Hate requite,

And Pray'r for Persecution and Despite ;

That ye like Children by His Spirit led,

Mat. 5. 45.
Eph. 5. 1.

May in your Heav'nly Father's Footsteps tread ;

Whose Sun arises, and whose Rain descends

Upon His sinful Foes, and faithful Friends.

If those ye love, and but those loving you,

Mat. 5. 46.

What Thanks or Recompence for that be due ?

'Tis nat'ral to the worst of human Race,

Their Friends and Benefactors to embrace.

Be perfect as the God who is above ;

47.
Job 31. 28.

To love your Enemies is perfect Love.

To Wrath Divine against your Foes give Way ;

Rom. 12. 19.

Vengeance is mine, says God, I will repay.

Therefore thy bitter Enemy supply

20.
Prov. 25. 21.

With Food if hungry, and with Drink if dry.

So shalt thou on his Head heap Coals of Fire,

22.

To melt the Man, who will such Love admire ;

And Evil shall be overcome with Good,

Rom. 12. 21.

Altho' the former has not been withstood.

Or, if his Heart should harder be than Steel,

The heavy Hand of God thy Foe shall feel.

Sermon on the Mount continued.

- Mat. 6. 1. Of *Pharisaic* Vanity beware,
 In giving Alms, in Fasting, and in Pray'r.
2. The Men who with Hypocrisy abound,
 Before them giving Alms a Trumpet sound ;
16. By a disfigur'd Face their Fasts display,
5. And love in Synagogues and Streets to pray.
- Mat. 23. 5. For human Praise is all that they regard,
- Mat. 6. 2, 5, 16. And human Praise shall be their sole Reward.
- When any Benefaction *you* bestow,
3. What the Right does, your left Hand should not know :
 Unless your good Example may attract
 Others to such a charitable Act,
 (God's Glory and Man's Good promoting more)
 With utmost Secrecy relieve the poor ;
4. And openly rewarded you shall be,
 By God himself, whose Eyes in secret see.
17. To fast, anoint your Head, and wash your Face :
 Look, as at other Times you look, with Grace ;
18. That not to Men but God your Fasts appear,
- 1 Cor. 13. 12. Who is in secret, or seen darkly here ;
 And openly rewarded you shall be
 By God himself, whose Eyes in secret see.

Since

Since private Pray'rs a private Place require,
 Into your Clofet for that End retire; Mat. 6. 6.
 And having like *Elisba* shut the Door, 2Kings 4. 33.
 In Heart and Mind to God in secret soar;
 And openly rewarded you shall be
 By God himself, whose Eyes in secret see.
 Be not (to God presenting your Request) Ecclef.. 5. 2.
 Rash with your Mouth, or hasty with your Breast;
 To God in Heav'n from thee on Earth is due
 Great Rev'ence; therefore let thy Words be few.
 Vain Repetitions in your Prayers shun, Mat. 6. 7.
 Else will you do what is by Heathens done;
 For 'tis the wretched Ignorance of such,
 To think they shall be heard for speaking much;
 Them for your Pattern therefore don't propose, 8.
 For God, your Wants before you ask Him, knows.
 In lifting up your Heart and Hands to pray, Lam. 3. 31.
 Hold fast the Form of soundest Words, and say: 2Tim. 1. 13.
 Our Father which in Heav'n hast set thy Throne, Mat. 6. 9.
 Be to thy sacred Name due Rev'ence shewn.
 Establish'd be the Kingdom of thy Son; Mat. 6. 10.
 Thy Will on Earth as 'tis in Heav'n be done.
 Our daily Bread on us this Day bestow; 11.
 And Mercy to our Sins against thee shew, 12.
 As Mercy to Offenders we allow.

Above

- Mat. 6. 13. Above our Strength ne'er tempted let us be,
 But us from Evil [Sin and Satan] free.
 Thine is, and thine will be for evermore;
 The Kingdom, and the Glory, and the Pow'r.
 We trust that as thou canst, thou wilt, fulfil
- 1 John 5. 14. All which we ask according to thy Will.
- Mat. 6. 14. Their Trespases if ye forgive Mankind,
 Forgiveness at the Hands of God you'll find;
 15. But if to Men no Mercy you afford,
 You must expect no Mercy from the Lord.
 19. Your Riches hoard not up, but them impart,
 Both with a lib'ral Hand, and chearful Heart, *
- Prov. 19. 17. Lending to God, by giving to the poor ;
- Luke 6. 38. With Measure pressed down and running o'er,
 Whate'er you have bestow'd, will God restore,
 The least or meanest Saints my Brethren be ;
- Mat. 25. 40. And what you give to *them*, you give to *Me*.
- Prov. 11. 24. The liberal by scattering encrease,
- Heb. 13. 16. And God by their Oblations highly please ;
- Hof. 6. 6. (Whose Soul a Work of Mercy more delights,
 Mat. 12. 7. Than strict Observance of ^xeternal Rites)
- Pf. 41. 1, 3. In pining Sickness them He will relieve ;
- Acts 20. 35. More blessed 'tis to give than to receive.

a Deut. 15. 14. Rom. 12. 8. 2 Cor. 9. 7.

Their

Their Righteousness remains for evermore, Pf. 112. 9.
2 Cor. 9. 9.
 Who have dispers'd and given to the poor. —
 Men of the World are wiser in their Way, Luke 16. 8.
 Than are in theirs, the Children of the Day; 1 Theff. 5. 5.
 Then of the former special Notice take,
 And Friends of the unrighteous *Mammon* make, Luke 16. 9.
 That so ye may (of earthly House bereav'd) 2 Cor. 5. 1.
 To lasting Habitations be receiv'd.

Partridges fit on Eggs, but hatch them not; Jer. 17. 11.
 So they who Riches have unjustly got,
 Them in the middle of their Days shall leave,
 And their own Folly at the last perceive.

How hardly shall the Man who sets his Heart Mark 10. 24.
 On Gold, and says, my Confidence thou art, Job 31. 24.
 Be rich in Faith, good Works, in Spirit poor, Rev. 21. 4, 27.
 And go where Sin and Sorrow are no more.
 A Needle's Eye admits a Cable-rope, Mark 10. 25.
 Ere he God's Work performs, and rests in Hope. 27.
 My Grace alone can sanctify and save Luke 12. 20.
 The wretched Fool, whom Riches so deprave. Mat. 13. 7.
 As the good Seed is choak'd by Thorns and Tares, 22.
 So is the Word of God by worldly Cares.

The real Happiness of human Life, Luke 12. 15.
 Consists not in (that common Cause of Strife) 13.

- Th' Abundance of the Things by Men posselt ;
- Eccl. 5. 12. Such cannot sleep, when Lab'ers sweetly rest.
11. What Good in merely owning Riches lies,
1. 8. But viewing them with your infatiate Eyes ?
- Prov. 23. 5. Wings to themselves they make, and fly away,
- Mat. 6. 19. To silent Thieves become a sudden Prey,
- Are subject to Corruption and Decay.
- 1 Tim. 6. 17. When these uncertain earthly Things are sought
With vehement Desire, and anxious Thought,
They will insensibly withdraw your Love
- Col. 3. 1. From the inestimable Things above ;
- Mat. 6. 33. Which you should first endeavour to obtain,
- Rev. 14. 13. For with the Saints these after Death remain,
- 1 Pet. 1. 4. Are uncorruptible and undefil'd,
- Mat. 6. 20. Ne'er fail or fade, of which they can't be spoil'd.
- Prov. 28. 22. If covetous, you have an evil Eye,
Whence your whole Body will in Darkness lye ;
- Mat. 6. 23. And if the Eye is dark and cannot see,
How great and fearful must that Darkness be ?
Your Judgment's wrong, for Wealth you overrate,
Whence will be devious your whole present State ;
And if the Judgment errs, which is your Guide,
How far must you bewilder'd, turn aside ?

You

You add to th' Evils of the present Day,
 Which a sufficient Burthen on you lay, Mat. 6. 24.
 And with To-morrow's Care perplex the Brain,
 Which Care is needless, heathenish, and vain. 27. 32.
 You shew Distrust in that all-bounteous Pow'r,
 Who feeds the Raven, who adorns the Flow'r;
 And Food and Raiment will much more provide, 26, 28, 29.
 To Men who on his Providence confide; 30.
 For shall not He, to whom ev'n Life you owe, 25.
 Whate'er is needful for that Life bestow?
 Naked as you was born, hence you'll be sent;
 Now having Food and Raiment, be content. 1 Tim. 6. 7.
Job 1. 21.
 But they who anxiously for Riches care, 1 Tim. 6. 8.
 Fall into strong Temptation and a Snare, 9.
 And with imprudent, hurtful Lufts abound,
 By which Mankind are in Destruction drown'd.
 All Evils from the Love of Riches come, 10.
 Deceitful Riches! for while sought by some, Mat. 13. 22.
 They from the Faith have err'd, and pierc'd their Hearts
 With many Sorrows, as with many Darts.
 Wealth rivals God, who will no Rival bear, 6. 24.
 You ought to serve him with a Heart sincere;
 But where your Treasure is, your Heart will be;
 And God and *Mammon* never will agree.

Sermon on the Mount concluded.

- Mat. 7. 1. Judgment unmerciful and rash forbear,
Left God in judging you should be severe ;
12. 36. For all censorious Words tho' counted light,
Pf. 9. 4. Shall yet be weigh'd by Him who judges right.
With the same Measure that ye mete to Men,
- Mat. 7. 2. It shall be measur'd unto you again.
3. Why viewest thou in others' Eyes a Mote,
Unwilling in thy own a Beam to note ?
5. Strive first the latter from the Beam to free,
Then Motes in others clearly shalt thou see :
On others lesser Failings ne'er reflect,
Who may to you more heinous Crimes object.
But first renounce your own enormous Sin,
(For Reformation should at home begin)
And then you may with Judgment and Success
Others to Reformation urge and press.
6. Give not to snarling Dogs what is Divine,
Cast not your Pearls before polluted Swine ;
Left so perversly they your Love resent,
As them to trample, and yourselves to rent :
Such Reprobates don't counsel or reprove,
Whose brutish Temper them would only move,

Your

Your heav'nly Counfels and Reproofs to flight,
And for your Love to treat you with Despite.

Ask with strong Faith, and seek with earnest Care,

Mat. 7. 7.
Jam. 1. 6.

And knock with Perseverance in your Pray'r ;

So sha'n't you ask, or seek, or knock in vain,

Mat. 7. 8.

But shall receive, find, and Admittance gain.

What Man, his Son desiring to be fed,

9.

Will Serpents give for Fish, or Stones for Bread ?

If ye tho' passionate and froward, know

11.

Good Things upon your Children to bestow ;

How much more by your Father who's in Heav'n,

To those who ask him shall good Things be giv'n ?

Love God with all your Heart, Soul, Strength and Mind ;

Deut. 6. 5.
Mat. 22. 37.

And as you love yourselves, love all Mankind.

Lev. 19. 18.
Mat. 22. 39.

Whate'er of others justly you desire,

7. 12.

Do that to them. The Scriptures so require.

In these great Rules the Substance is contain'd,

Of what the Law and Prophets have ordain'd.

They only real Love to God display,

John 14. 15.

Who his Commands (which are not hard) obey.

1 John 5. 3.

They only to Mankind true Love exprefs,

Who pity and relieve them in Distress.

Lu. 10. 36, 37.
1 John 3. 18.

All good Conditions Charity exceeds,

1 Cor. 13. 13.

Covers a Multitude of evil Deeds,

1 Pet. 4. 8.

- 1Cor. 13. 14. Is kind, not soon provok'd, but suffers long,
 6. In what is right rejoices, not in wrong;
 5. Seeks not her own, no ill Designs, suspects;
 4. Pride, Envy, Vaunting, Insolence rejects;
 7. All Things believes, all Things hopes, bears, sustains;
 8. And when all other Gifts and Graces fail, remains.

- Mat. 18. 10. Abstain with Care from whatsoever may tend
 To cause the weak to stumble or offend:
 Don't look upon it as a slight Affair,
 To cause their Fall, or lead them to a Snare,
 Whom God himself at such a Rate esteems;
 10, 11. Guards by his Angels, by his Son redeems.
 7, 8. Whoe'er to Sin and Error such entice
 By bad Example, or by bad Advice,
 Shall curse the evil Hour which gave them Breath,
 And wish they'd perish'd by untimely Death.

- Mat. 18. 15. In private your offending Brother chide,
 16. And if from hearing you he turns aside,
 To a few Witnesses then have Recourse,
 Whose Presence and whose Words may have due Force;
 17. If not, then lastly to the Church complain,
 And if to hear the Church he shall refrain,

- Deut. 13. 13. He's *Belial's* vile incorrigible Son,
 And shun him as you would a Heathen shun.

At the strait Gate so strive to enter in, Mat. 7. 13.
 As Men for Mast'ry strive, (the Prize to win) 1 Cor. 9. 25.
 For narrow is the Path, and strait the Gate, Mat. 7. 14.
 Which leads the Pilgrim to the blisful State.
 And few the glorious Crown of Life obtain,
 So late they seek it, as to seek in vain. Luke 13. 25.
 Wide is the Gate, and broad the beaten Way
 Which to Destruction leads, where Numbers stray :
 While in a Christian Life ye first engage,
 Especially when Persecutors rage,
 As my good Soldiers, Hardship must ye bear, 2 Tim. 2. 3.
 And your Salvation work with trembling Fear. Phil. 2. 12.
 But few are fav'd, for few endure to th' End, Mat. 10. 22.
 And for the Faith with Earnestness contend. Jude 3.
 Sin long indulg'd is sweet, and waxes strong ;
 And many Servants unto Sin belong. Rom. 6. 16.
 Death is the Wages which they should expect, 23.
 And when their Work is finish'd, can't reject. Jam. 1. 15.
 How hard the Master, yet how well obey'd !
 How due the Wages, and how fully pay'd !
 The heav'nly Kingdom Violence endures, Mat. 11. 12.
 And that by Force the violent procures ;
 And if the righteous are but scarcely fav'd, 1 Pet. 4. 18.
 How sad will be the Doom of Men deprav'd !

Walk

- Walk without halting in the narrow Way,
Mat. 26. 41.
Luke 18. 1. Watch without slumb'ring, without fainting pray ;
 Life is so short, the Journey is so long ;
 Flesh is so weak, Temptation is so strong ;
 So just *Jehovah*, and the World so ev'l ;
 So simple Man, so subtle is the Dev'l.
Mat. 13. 21.
Heb. 12. 11. When grievous Persecution shall arise,
Mat. 16. 24.
Heb. 12. 2. The Cross endure, the Infamy despise.
 1. Deny yourselves, lay every Weight aside,
 And follow me as your unerring Guide.
Luke 14. 26. Forfake your Parents, Brethren, Sisters, Wives,
 And your Houses, Land, your very Lives ;
Mat. 16. 25. By losing which ye shall hereafter find
 Eternal Life, and here sweet Peace of Mind.
 26. The Soul is precious, and the World is vain ;
 What Profit losing this, all that to gain ?
 A Loss, which cannot ever be repair'd ;
 27. According to his Work is Man's Reward.
Mark 8. 38. Whoe'er at present is, a sham'd of Me,
 A sham'd of him I shall hereafter be.
Mat. 7. 15.
1 John 4. 1. Believe not ev'ry Spirit, but beware
Hof. 9. 8. Of Prophets, who in all their Ways ensnare,
Mat. 13. 25.
2 Tim. 3. 6. Sow noxious Tares, and into Houses creep ;
 Inwardly rav'ning Wolves, tho' cloath'd as Sheep.

Such are transform'd like *Satan*, and pursue
Their own base Int'rest, by devouring *you*. 2 Cor. II. 14,
 15.
 2 Cor. II. 22.

The sly Seducers by their Fruits you'll know; Mat. 7. 16.

Do Grapes on Thorns, or Figs on Thistles grow?

The Prophets' Doctrine, and their Works supply
 You with a Test, which shall their Spirits try; 1 John 4. 1.

The Scope of this, the gen'ral Course of those
 Examine, and the Men they will disclose.

The Temper of their Minds with such agree,
 As Fruit is answerable to the Tree. Mat. 7. 17, 18.

Think not there's Merit in good Words alone, 21.
 As if for Want of Works they would atone.

No Recompence for them ye shall obtain,
 Profession without Practice being vain.

As Lamps are uselefs, if devoid of Oil, 25. 8.
 And barren Trees a Cumbrance to the Soil. Luke 13. 7.

To their vain Pleas will no Regard be pay'd,
 Who call'd me Lord, but not as Lord obey'd. John 6. 46.

They're represented by th' unwelcome Guest,
 Without a Wedding Garment at the Marriage Feast. Mat. 22. 11.

The slothful Servants backward to fulfil,
 Altho' instructed in, their Master's Will, Luke 12. 47.

Sin greatly, having for their Sin no Cloke; Jam. 4. 17.
 John 15. 22.
 And God to give them many Stripes provoke. Acts 16. 23.

Such

- Rom. 1. 18. Such Wrath against them is reveal'd from Heav'n,
 Luke 12. 48. For much shall be requir'd where much is giv'n.
 17. 10. Yet when ye have your bounden Duty done,
 Rom. 3. 27. Boasts (by the Law of Faith excluded). shun.
 Phil 2. 13. To God who works in you the Glory pay,
 If. 64. 8. For He the Potter is, and you the Clay.
 Luke 17. 10. Unprofitable Servants still ye are ;
 If. 64. 6. To filthy Rags your Righteousness compare.
 61. 10. MY Righteousness (a Robe unspotted) wear ;
 Rom. 3. 25. Be *this* your Glory, for *this* makes you clear.
 Tit. 2. 12. Deny Ungodliness, and worldly Lust,
 And live religious, temperate, and just.
 Mat. 7. 24. Whoe'er my Sayings hears, and them obeys,
 Like a wise Builder his Foundation lays
 25. Upon a Rock. The Floods, the Wind, and Rain }
 Tho' beating vehemently, beat in vain ; }
 So firm the House well-founded shall remain. }
- Pf. 66. 10. Thus true Disciples by Afflictions prov'd,
 Acts 20. 24. Are so establish'd that they can't be mov'd.
 1 Theff. 3. 3. The Man by whom my Words are not fulfill'd,
 Resembles one so foolish as to build
 Mat. 7. 26. His Dwelling-place upon the yielding Sand,
 27. Too weak the Floods and Tempests to withstand.

So the Professors formal, insincere,
 When persecuted, will not persevere ;
 But in the Hour of Trial fall away,
 And shall not stand in the judicial Day.

Mat. 13. 21.

Luke 8. 13.

Pf. 1. 5.

Christ's Doctrine confirm'd by His Miracles.

Christ with Authority and Power taught,
 And Miracles without Imposture wrought ;
 For in a Corner these Things were not done,
 But in the midst of Foes before the Sun ;
 To which as Witnesses the Lord appeal'd,
 To prove the Truth of all which He reveal'd.
 Such Works Messiah did, such Words declar'd,
 That none are fit with them to be compar'd.
 Man never did, or spoke such Things before,
 And will perform and say the like no more.
 To these Men listen'd, and on those they gaz'd,
 And were deservedly at both amaz'd.*
 When at *Capernaum* Christ his Pow'r display'd,
 Strange Things, the People said, we have survey'd.
 His Miracle at *Nain* when others saw,
 Glory to God they render'd, struck with Awe,
 God having visited his chosen Race,
 By sending such a Prophet to the Place ;

Mat. 7. 28.

Luke 4. 32.

Acts 26. 26.

2. 22.

John 10. 25,
 38.

John 7. 46.

15. 24.

Luke 19. 48.

Mark 2.

Luke 5. 26.

7, 11 &c.

16.

* Mat. 7. 28. Mark 2. 12. Luke 9. 43.

Like *Moses* meek, yet great in Word and Deed; *
 Mat. 13. 54. Whence, *Nazareth* exclaims, can they proceed?
 Christ as a Prophet, Men with Wonder view;
 But He was more, and Worship was his Due.
 II. 9. 6. The mighty Prophet was the mighty God,
 Who rules the Course of Nature with a Nod.
 Ev'n lit'rally God visited his own,
 Acts 17. 23. Altho' to them He was the God unknown.
 How useful were th' Instructions which He drew
 From Things which were at hand, or Things in view?
 Allusions to the Season of the Year,
 The Place He's in, the State of those who hear,
 Public Affairs, the Objects which surround,
 In the Discourses of our Lord abound. *
 So eminent the Signs by Jesus done,
 That all the Father shone forth in the Son,
 Theff. 1. 10. The Judge, whom all Believers shall admire —
 John 5. 23. Revere the Son, as you revere the Sire.
 6. 60. Some of his Words, Christ's Hearers could not bear,
 63. For carnal they, these Life and Spirit were.
 66. Such walk'd no longer with th' unerring Guide,
 Pl. 78. 57. But started (like a broken Bow) aside;

a Numb. 12. 3. Acts 7. 22. Mat. 11. 29. Luke 24. 19.

* Dr Fortin's Disc. on the Christian Rel.

Their Goodness such, as no Duration knew,
Too like the Morning Cloud, and early Dew. Hof. 6. 4.

The *Jews* against some of his Works inveigh,
Because perform'd upon the Sabbath Day. Luke 13. 14.

So well He vindicated what was blam'd,
That all his Adversaries were asham'd. 17.

"Upon the Sabbath which of *you* will rest 15.

"From Works of Mercy to a wretched Beast?

Much more should I upon that Day do well Mat. 12. 12.

To Men, who infinitely Beasts excel.

How quick and pow'rful were the Words He spake, Heb. 4. 12.

When Officers commission'd him to take, John 7. 45.

Themselves were captivated and confess'd,

"None ever like this Man himself express'd ;"

Who not regarding the High Priest's Commands,

Dar'd not upon the Lord to lay their Hands.

Whene'er the Ways of Men, their Maker please, Prov. 16. 7.

He makes their Enemies with them at Peace.

How signal were the Works by him atchiev'd,

Since many Rulers of the *Jews* believ'd, John 3. 1, 2.
12. 42.

That by Divine Authority He taught,

Since by Divine Assistance these were wrought;

But from confessing him they were deterr'd, John 12. 43.

For human Praise was to Divine preferr'd.

His Words all Nature hasten'd to fulfil,
Attentive to his Voice, submissive to his Will.

Gen. 1. The glorious God (as when the World begun)

Pf. 33. 9. Spake the Word only, and the Thing was done ;

Mark 1. 28. Whose Miracles so spread abroad his Fame,

45. That Men to Christ from ev'ry Quarter came.

Luke 5. 15. To see the Works and hear the Words of God,

12. 1. Such Numbers met, as on each other trod.

Mark 1. 37. All Men fought for him, even Monarchs fought,

Luke 23. 8.

In Hopes to see a Sign or Wonder wrought ;

But none He did the curious to indulge,

Mark 1. 44. And some forbad his Wonders to divulge.

The Desert was to Christ no private Place,

For there the Multitude his Footsteps trace.

Mark 3. 7, 8. Whether by Sea or Land the Lord withdrew,

John 6. 24. By Sea, by Land unwearied they pursue ;

Mark 1. 37.

John 6. 26. With Loaves and Fishes rather to be fed,

27, 51. Than with the durable and living Bread.

Behold Him throng'd and press'd by th' eager Croud, *

Mark 6. 31. And for his needful Food no Time allow'd ;

3. 20.

3. 21. Whose Friends officious fearing lest he faint, *

Design'd to lay him under some Restraint.

a Luke 8. 42, 5. Mark 5. 24, 31.

* So 'tis observ'd the Greek should be render'd, and not beside himself.

'Twas Meat and Drink for Jesus to fulfil John 4. 34.

(What brought him down from Heav'n) his Father's Will.

And such are his beloved Friends alone, Mark 3. 35.

By whom Obedience to that Will is shewn.

The Lord was ready to relieve Distress,

And to the meanest easy of Access,

To whom were Objects of Compassion brought, Mat. 4. 24.

Such he receiv'd, *invited*, even *sought*.

None ever came before his Presence sad,

But went away at their Reception glad ;

All who had Faith the wanted Blessing had.^b

Christ's tender Mercies all his Works were o'er, Pl. 145. 9.

Forgiving ev'ry Sin, and healing ev'ry Sore. 103. 3.

So many were the Signs by Jesus done, John 21. 25.

That if they should be written ev'ry one,

The World itself could ne'er the Books contain,

Nor the abstruse Contents of *them* explain.

What's written, to convince us will suffice,

Unless our Hearts are hard, and blind our Eyes.

Christ's Wonders Joy excited, *Moses*' Fear ; Ex. 7, 8, 9, 10.

For Blessings one, the other Judgments were.

^a Mat. 11. 28. Luke 19. 10. Acts 10. 38.

^b Mat. 9. 22. Mark 5. 34. C. 10. 52. Luke 8. 48. C. 17. 19.

Some of the particular Miracles which He wrought.

- John 2 7, 8, 9. The Lord at *Cana* Water turn'd to Wine,
 10. In which his Glory first began to shine.
 Pf. 77. 16. The Water thee O God! the Water saw, *
 And colour'd as it were with bashful Awe.
 Mat. 14. 19, 20. He with two Fishes and five Loaves of Bread,
 21. Five thousand Men, their Wives, and Children fed;
 15, 36, 37. With a few Fishes and sev'n Loaves again,
 38. Allay'd the Hunger of four thousand Men.
 14. 20. Twelve Baskets fill'd, what Fragments first remain'd,
 15. 38. And sev'n those left the second Time contain'd.
 We are astonish'd at the Man of Zeal,
 1 Kings 17. 14. Who multiply'd the Widow's Oil and Meal;
 16. For one ne'er wasted, nor the other fail'd,
 Jam. 5. 16, 17. Until his fervent Pray'r for Rain prevail'd.
 We own it was another's wondrous Deed,
 2 K. 4. 42, 43, 44. A hundred Men with twenty Loaves to feed.
 The poor to satisfy, the Prince of Peace
 Pf. 132. 15. The Victuals bless'd with vastly more Increase.
 Mat. 13. 58. Who did few Wonders, where no Faith He found,
 Mark 6. 5. Because by Unbelief His Hands were bound.
 Christ (as He mov'd *Esaiah* to declare) *
 Took our Infirmities, our Sickness bare.

* Vidit & erubuit &c.

a If. 53. 4. Mat. 8. 17. 1 Pet. 1. 11.

The blind beholds, the deaf attentive hears, If. 35. 5.
 Whose Eyes he open'd, and unstopp'd their Ears.
 The lame shall leap like Harts, the dumb shall sing, 6.
 For in the Wilderness shall Waters spring.
 So spake *Esaiah*, who his Glory saw; John 12. 41.
 So Jesus did, Men after him to draw. If. 6. 1.
 He made the blind to see, the lame to walk,
 The deaf to hearken, and the dumb to talk,
 Endu'd with Reason the distracted Soul, Mark 5. 3, 4,
 Made straight the crooked, and the maimed whole. 5, 15.
 He cur'd the sick, (Physicians could not cure)
 The wounded heal'd, and cleansed the impure;
 For being God to kill and make alive, 2 Kings 5. 7.
 Lepers from Christ Recovery derive.
 Ten Lepers to the Priest one Time He sent, Luke 17. 12.
 And Lo! they all were cleansed as they went. 14.
 But O! the base Ingratitude of Men!
 But one return'd to praise him of the ten. 17, 18.
 What healing Virtue from his Garment flow'd?
 The Hem when touch'd immediate Health bestow'd.

a Mat. 9. 29. C. 20. 34. C. 21. Mark 14. 8, 10. John 9. Mat. 11. 51. C. 15. 31. Lu. 7. 22.

b Mark 7. Mat. 11. 5. 19 & 12. Luke 11. 14. Mark 7. 37.

c Luke 13. 11, 12, 13. Mat. 15. 31.

d Mat. 4. 24. Mat. 8. 12, 14. Mark 5. C. 6. 56. Luke 7. John 4.

e Luke 22. 51. Mat. 8. 3. Mat. 11. 5. f Mat. 9. 20, 21, 22. C. 14. 36.

From the dark Grave, the Bier, and the Bed,
 John 5. 21. His quick'ning Voice rais'd unto Life the dead,
 The Ruler's Daughter, and the Widow's Son,
 11. 3, 44. And *Lazarus* who his Affections won.
 25. Jesus (the Life and Resurrection) cries :
Laz'rus come forth ! young Man, young Maid, arise !
 The dead awaken'd by the awful Sound,
 44. Start up, tho' Hand and Foot with Grave-Cloaths bound ;
 A Proof of his Veracity to give :
 5. 25. " The dead shall hear my Voice, and hearing live."
 28. And marvel ne'er at this. The Hour draws near,
 When all within the Graves his Voice shall hear,
 2 Cor. 5. 10. And must before his Judgment-seat appear.
 O Gracious God ! in that tremendous Hour,
 Rev. 20. 6. Let not the second Death o'er us have Pow'r.
 Shut not thy Ears to our repeated Pray'r,
 C—n P—r But Lord most holy ! God most mighty spare !
 B—k. B. Off. Suffer us not, when we resign our Breath,
 To fall from thee for any Pains of Death.
 Mat. 14. 25. Christ walk'd upon the Ocean as on Land,
 30, 31. Sav'd sinking *Peter* with his stretch'd-forth Hand.
 Pl. 77. 19. *His* Way was in the Deep, *His* Paths alone
 In the great Floods, whose Footsteps were not known.

a Mat. 9. 18, 25. Luke 7. 12, 15. b John 11. 43. Lu. 7. 14. C. 8. 54. Mark 5. 42.

From

The

The mighty Waves, when they arose, He still'd,
 And rushing Winds and Storms His Word fulfill'd ;
 When the Disciples fearful of the Deep,
 Cry'd (and awoke the Son of Man asleep)
 We perish ! save us, Lord ! — And He arose,
 The Wind and Sea tempestuous to compose.
 He spake the Word rebuking, Peace ! be still !
 And there was Peace according to His Will.
 Whose Servants sav'd, with due Amazement say :
 What Man is this, whom Winds and Seas obey ?
 'Tis God alone who from such Danger saves,
 Who walks upon, and rules, the Winds and Waves ;
 The Ocean knew His Voice, and knowing fear'd,
 For that controuling Voice before was hear'd ;
 When God (whose firm Decree set Bars and Doors)
 Confin'd the Main within the sandy Shores.
 He said, the Waters tossing to and fro,
 Hitherto, but no farther, shalt thou go,
 And here shall thy aspiring Waves be stay'd ; —
 The boist'rous Element due Homage pay'd.
 Tho' the Waves toss themselves, and raging roar,
 They can't prevail, and overpass the Shore.
 Shall Man revere the Lord his Maker less,
 And let his Passions their due Bounds transgress ?

Pf. 89. 9.
 Mark 4. 39.
 Pf. 148. 8.
 Mark 4. 41.

38.

39.
 Mat. 8. 25.

Mark 4. 39.

41.

Job 9. 8.
 Pf. 104. 3.

Job 38. 10.

Jer. 5. 32.

Job 38. 11.

Jer. 5. 32.

N

Passions !

- Passions ! which on their rising to a Storm,
 The Mind disorder, and the Face deform !
 As the Almighty has declar'd His Will,
 Pf. 4. 4. That such a Storm should cease, and Man be still,
 37. 38.
 89. 9. His Word which rul'd the raging of the Main,
 65. 7. The People's Wrath and Madness should restrain.
 76. 10.
 The evil Spirits whom He dispossess,
 Luke 4. 34. His Word obey'd, his Deity confess.

*A blasphemous and unpardonable Objection of the Pharisees
 answer'd and expos'd.*

- Mat. 12. 24. He casts out Dev'ls by *Beelzebub* their Prince,
 The Men suspect, whom nothing would convince ;
 25. But Jesus answers (for their Thoughts He knows,
 Whose Speech their Folly, Sin, and Danger shews)
 My salutary Works and holy Laws,
 Are a Disservice to the Devil's Cause,
 Who into Sin and Misery betrays
 Eph. 2. 2. The disobedient Children whom he sways.
 Whoe'er with him confederate, or combine,
 Promote unanimously his Design.
 Mat. 12. 25. Each City, House, or Kingdom is o'erthrown,
 In which the Seeds of Discord have been sown.
 If *Satan* is cast out by *Satan's* Hand,
 26. How shall the Fiend's divided Kingdom stand ?

a Mat. 4. 22. C. 8. 16. & 9. 32, 33. C. 12. 22. C. 15. 22, 28. Mark 1. 26. C. 5. 8. Lu. 9. 25. When

When your own Sons th' infernal Kind expel, Mat. 12. 27.
 Ye think not *them* confederate with Hell;
 What Reason have ye therefore to suspect,
 That *I* this Kind by *Beelzebub* eject?
 By no worse Means the Miracle was wrought,
 And no worse Purpose tended to promote.
 If the immediate Pow'r of God alone, 28.
 Is in the Wonder manifestly shewn,
 Acknowledge that from God I truly came,
 By His Commission act, and in His Name;
 Acknowledge that my Doctrine is design'd
 To stablish His Dominion o'er the Mind.
 My Conquest o'er the Spirits who torment, 29.
 Proclaims me by a Pow'r superiour sent.
 I have God's holy Spirit on my Side,
 And therefore with the Strong the Spoils divide. H. 53. 12.
 Whoe'er with me sha'n't all their Strength employ, Mat. 12. 30.
 In striving Satan's Kingdom to destroy,
 Against me are inclin'd to set their Face;
 There is no standing neuter in the Case.
 Their Guilt and Obstinacy are extreme, 31.
 Who dare against the Spirit to blaspheme, Mark 3. 30.
 Ascribing to the Dev'l that signal Deed,
 Which from the former only could proceed.

No stronger Proof to them will God allow,

Mat. 12. 32. And to their mortal Sin no Mercy shew.
1 John 5. 16.

In vain ye Scribes to Holiness pretend,

Mat. 12. 34. Yet with your Tongues so horridly offend.

The Weakness of some other pharisaical Censures shewn.

His own and Servants' Conduct they aspers'd ;

Mat. 9. 11, 14. These fasted not, with Sinners He convers'd.

Whose Answers in His own and their Defence,

As free from Passion were, as full of Sense :

(Which ought to hinder us, when we contend,

Jude 9. With railing Accusations to offend)

Mat. 9. 12. The Sick Physicians need, and not the whole ;

As with the Body, is it with the Soul.

13. To call the Sinful to repent I came ;

The Just presume that they deserve no Blame.

6. 15. As Fasting is unseemly in a Guest,

While with the Bridegroom at a Marriage-Feast ;

So Fasting now unseas'nable appears,

For my Disciples, whom my Presence cheers.

When I depart, and whence I came return,

Then shall my Flock begin to fast and mourn.

16. If a new Piece is on old Garments sown,

One t'other tears, and worse the Rent is grown.

And

And if old Bottles with new Wine be fill'd Mat. 6. 17.
 The Bottles break, and all the Wine is spill'd :
 So Fasting which ^{you} ~~you~~ so highly affect,
 Of my Disciples yet I don't expect ;
 Such Novices as they be, cannot bear
 An Exercife so rigid and auftere.
 If I on them should fuch a Burthen lay,
 They would faint under it, and fall away.

If Chrif and his Apoftles were not free
 From Censure, who fhall then expect to be ?
 What Weaknefs 'tis, if Chriftians are afham'd,
 Whene'er by Envy's lying Tongue defam'd ?
 In God they fhould confide, and Falshood flight,
 Their Righteoufnefs He will make clear as Light.
 And their juft Dealing as the Noon-Day bright.

Pf. 37. 5.

6.

The twelve Apoftles and feventy Difciples.

Chrift's Bowels yearn, when He the Croud furveys, Mat. 9. 36.
 Who loft Sheep like without a Shepherd frays !
 Words to his Servants fpoken here enfue :
 The Harveft' plenteous, but the Lab'ers few. 37.
 The Lord o'th' Harveft let your Pray'r prevent, 38.
 That to his Harveft Lab'ers may be fent. Pf. 88. 13.
 Fix on the fruitful Fields your ravish'd Sight, John 4. 35.
 For they already are to Harveft white.

Such

- John 4. 36. Such Wages recompense the Reaper's Pains;
 That with the Sower Gladness he obtains,
 37. 'Tis your Employ to reap what others sow'd,
 38. And that on which no Labour ye bestow'd.
 Jer. 25. 4. The Prophets rising early, resting late,
 Have made Men ready for the Christian State.
 Mat. 10. 1.
 Mark 3. 14. The twelve ordain'd the Gospel to reveal,
 To cast out Devils and Distempers heal,
 Were *Peter, Andrew, James (whom Herod slew)*
John, Philip, Thomas, and Bartholomew,
Thaddeus, Matthew, and James (Alpheus' Son),
Simon and Judas, who hath basely done.
 1 Pet. 2. 25. The Bishop of our Souls thus spake at large,
 To them deliv'ring this important Charge:
 Mat. 10. 5. At present go not into any Place
 Of the Samaritan or Gentile Race.
 6. To the lost Sheep of *Isr'el* rather go,
 First unto them the Way of Peace to show.
 7. Preach in your Progress o'er the Jewish Land,
 And say, *Messiah's Kingdom is at Hand.*
 8. Foul Lepers cleanse, and fierce Demoniacs tame,
 By driving Devils from the human Frame.
 Heal the Diseas'd, and cause the Dead to live,
 Freely have you receiv'd, freely give.

Such

With

With Scrip, two Coats, Shoes, Staves be not supply'd, Mat. 10. 10.
 Nor Gold, nor Silver, neither Brass provide, 5.
 Whom such as you laborious serve shall treat,
 The Workman being worthy of his Meat.
 If ye Things spiritual to others sow,
 To reap their carnal sha'n't they you allow? 1 Cor. 9. 11.
 That by the Gospel those should be maintain'd,
 Who preach the Gospel, 'tis by me ordain'd. 14.
 Enquire on your Arrival in a Town,
 What Person there resides of most Renown
 For Virtue; fit the Gospel to receive,
 With whom abide, until that Town ye leave.
 The House which ye shall enter in, salute; 12.
 And if the House is one of good Repute, 13.
 Your Peace shall rest upon the worthy Men;
 If not, your Peace shall turn to you again.
 Whoe'er sha'n't hear your Words, nor you receive, 14.
 That House or City, whencesoe'r ye leave,
 Shake off the Dust, which to your Feet shall cleave. 15.
 When all Mankind before the Judge shall stand,
 'Twill be more tolerable for the Land
 Of Sodom, than for that abandon'd Place
 Rejecting stubbornly God's offer'd Grace.

Ye

Mat. 10. 16. Ye Lambs! against you grievous Wolves will rise;
Acts 20. 29.

As Doves be harmless, as Serpents wise.

Mat. 10. 17. For you before the Councils must appear,

And in the Synagogues sore Scourging bear.

18. On my Account 'fore Kings you shall be brought;

19. What ye shall speak, or how, yet take no Thought;

20. For by the Spirit both you will be taught.

21. Brothers to Death their Brethren shall betray,

And Parents Children, Children Parents slay.

22. All Men will hate you for the Gospel's Sake;

Of future Bliss the Constant shall partake.

23. In one Town troubled, to another flee;

You shall not all the Jewish Cities see,

Until I come, and *Roman* Force employ

John 11. 48. The Jewish Place and Nation to destroy.

Mat. 10. 24. No Servant or Disciple ~~can~~ should complain

Of what his Lord submitted to sustain.

25. If Dev'l the Master of the House they stile,

Much more his Household will they so revile.

26. There's Nothing cover'd, that sha'n't be reveal'd,

And Nothing but what shall be known, conceal'd.

27. Speak ye in Light, what I in Darkness teach,

And what ye hear in th' Ear, on House-tops preach.

Those

Those who the Body kill, fear not, my Friends! Luke 12. 4.
 With that your Mis'ry, and their Malice ends; Mat. 10. 28.
 But in your Hearts let His Fear rather dwell,
 Who Soul and Body can destroy in Hell.
 A Sparrow sha'n't without your Father fall; 29.
 But e'en your very Hairs are number'd all. 30.
 Fear not, but trust his providential Care, 31.
 Ye who than many Sparrows better are.
 Whoe'er before Men own me or deny, 32-33.
 Before my Father also them will I.
 Expect, for you will find, no Peace on Earth, 34.
 Altho' proclaim'd by Angels at my Birth. Luke 2. 14:
 In its own Nature my Religion tends
 To make the greatest Adversaries Friends:
 But wicked Men, abusing what is good,
 Will for this Cause be bent on shedding Blood.
 The nearest Friends each other will oppose; Mat. 10. 35.
 In his own Household shall a Man have Foes. 36.
 Whoe'er their Parents or their Children love, 37.
 More than their Lord, unworthy of him prove.
 Whoe'er refuse their Cross with Me to bear, 38.
 Unworthy are a Crown with Me to wear.
 Whoe'er to save their Lives the Faith deny, 39.
 For their Apostacy shall ever dye.

O Whoe'er

- Who'er will rather lose their Lives, than swerve
From me, to Life eternal them preserve.
Mat. 10. 40. He that receiveth you, receiveth Me;
2 Cor. 5. 20. Because mine own Embassadors you be.
He who receives the Son, receives the Sire,
For a Commiſſion I from God acquire.
Mat. 10. 41. And who a Prophet duly entertains,
For him a Prophet's Recompence remains.
Who'er a righteous Man with due Regard
Receives, ſhall have a righteous Man's Reward.
42. Who'er a Cup of Water ſhall afford
To any faithful Servant of the Lord,
Reſpect to him for being ſuch, to ſhew,
Affuredly ſha'n't unrewarded go. —
Mark 6. 12. Th' Apoſtles (glorious Company) who went
By two and two) warn'd Sinners to repent;
By whom were many Devils diſpoſſeſ'd,
And many Sick with perfect Health were bleſ'd.
30. On whoſe Return to Chriſt they Tidings brought,
Of all the Things by them perform'd and taught;
Luke 22. 35. Who tho' ſent forth ſo bare, yet wanted nought.
Pf. 103. 14. The Lord (who having fram'd us, knows our Frame)
Then call'd to Mind how weary they became,
Mark 6. 31. And therefore ſaid: Into a deſart Place
Come ye apart, and reſt a little Space.

For

For by so vast a Number as arriv'd,
Of Leisure ev'n to eat they were depriv'd.

Besides the twelve Christ other sev'nty sent, Luke 10. 1.

To ev'ry Place where afterwards He went.

As the same weighty Business they pursu'd,

The same Instructions were to them renew'd.

On their Return the joyful sev'nty say : 17.

Lord ! thro' thy Name ev'n Devils us obey.

" *Satan* I saw as Lightning fall from Heav'n, 18.

[Reply'd the Lord] Lo ! Pow'r to you is giv'n, 19.

To tread on Scorpions, Serpents, and to quell

All Opposition from the Prince of Hell.

Nothing by any Means shall you annoy ;

Howe'er this should not so excite your Joy, 20.

That thro' *my Name* the Dev'ls to you submit,

As that in Heaven *your own Names* are writ.

The Parables of Christ explain'd.

Christ weighty Things in Parables reveal'd, Pf. 49. 4.

From the Foundation of the World conceal'd.

Op'ning his Mouth in Parables He taught Pf. 78. 2.

The common People for their wilful fault ; Mat. 13. 35.

For they so heedless, and so harden'd were, Mat. 13. 13, 14.

Plain Truth they would not hear, or could not bear. 15. If. 6. 9.

Gal. 4. 16.

The guilty Conscience, and the tender Sight
 Detest the strong and manifesting Light.

Howe'er obscure some Parables appear,

Yet those who would with due Attention hear,

And search with Diligence, might find them clear.

With sensible Allusions they abound,

In which is no abstracted Reas'ning found,

Pleasure as well as Profit hence ensues,

Because th' Imagination they amuse.

Mark 4. 34. Christ to his Flock would privately unfold

The Parables, in which these Things were told:

The Cause that many hear the Word in vain;

Mat. 13. 23. The Grace which others by this Means attain:

The Time when Separation shall be made,^b

Between the now promiscuous good and bad:

God's Lenity the latter oft to spare,

29. In their Destruction left the former share:

Job 8. 7.^{31, 32.} Th' Encrease prodigious from Beginnings small,

His true Religion noted to befall:

Mat. 13. 33. It's pow'rful Influence on the human Soul

And Body, till it has reform'd the whole:

a Mat. 13. 3 &c. v. 18 &c.

b Mat. 13. 24. &c. v. 36. &c. v. 47, 48, 49, 50.

The precious Promises which there we find,	}	Mat. 13. 44,
And fill with Joy unspeakable the Mind,		45.
To part with all on their Account resign'd :		1 Pet. 1. 8.
The Source of all the Things which Men defile,	}	Mat. 13. 46.
As evil Thoughts, Adultery, and Guile :		Mat. 15. 11,
The Judgment void of Mercy they shall bear,		15 &c.
Who are inexorable and severe :		Mark 7. 21,
The late Admission of the <i>Gentile</i> Race		22, 23.
To equal Share of Evangelic Grace		Mat. 18. 23 &c.
(For God no Person, partially respects		Jam. 2. 13.
But each receives who Righteousness effects)		
God's various Dispensations to the <i>Jews</i> ,		Mat. 20. 1 &c.
And their Destruction who his Love abuse :		
The dreadful Signs which would from Heav'n be shewn,		Acts 10. 34.
By which their Doom approaching might be known :		35.
The vain Excuse of ev'ry one who flights		Mat. 21. 33
The Gospel, which to heav'nly Bliss invites :		&c.
Their woful State who timely don't prepare,	}	Mat. 24. 32,
By Vigilance, Sobriety and Pray'r,		33.
For the great Day which cometh as a Snare :		
Rewards and Punishments Proportion to ^a		Luke 14. 16
The Good or Ill, which Men embody'd do :		&c. Mat. 22.
The gradual and insensible Encrease		
O' th' Fruit of Righteousness, that's sown in Peace :		Mat. 25.
		Luke 21. 34.
		35.
		2 Cor. 5. 10.
		Mark 4. 26,
		27, 28, 29.
		Jam. 3. 18.

^a Mat. 25. 14 &c. Luke 12. 41, 47, 48.

- Luke 13. 6, 7. The Lord's Long-suff'ring to degen'rate Men,
8, 9.
1 Pet. 3. 20. Still waiting for their Turn to him again,
Lam. 3. 40.
Pl. 7. 12. Whose Sword is sharpen'd, and whose Bow is bent
13. For their Destruction, who will not repent :
Lu. 15. 11 &c. To the converted God's paternal Love :
7, 10. The Joy which their Conversion yields above :
The Diff'rence, which hereafter will appear^a
Between the prosp'rous and afflicted here :
Luke 16. 27. The Vanity Proof ocular t' expect,
28, 29, 30. For their Conviction who God's Word reject ;
Luke 16. 31. Since that, if granted, would have no Effect :
Th' Acceptance which a contrite, humble Mind^b
Before a proud presumptuous one shall find :
John 10. 1 &c. The Diff'rence 'twixt a false and faithful Guide :
15. 1, 2, 5. Their great Improvement who in Him abide.
Hof. 12. 10. Christ other Similies thought fit to use,
Mat. 12. 43. Which shew, that *Satan* cast from many *Jews*,
44, 45. Among the *Gentiles* sought but found no Rest,
In ev'ry Place by Christians dispossess'd ;
Seeing the *Hebrews'* unbelieving Mind,
To harbour him still fitted and enclin'd,
Return'd to them becoming sev'n Times more
Mat. 23. 15. Children of Hell, than e'er they'd been before :

^a Luke 16. 20, 21, 22, 23, 24, 25.

^b Luke 18. 9, 10, 11, 12, 13, 14.

That <i>Publicans</i> repenting did His Will,	Mat. 21. 28,
Which others only promis'd to fulfil :	29, 30, 31.
That ev'ery one we meet with in Distress,	Luke 10. 29,
(The same Religion tho' he don't profess)	30 &c.
On whom our Charity we can bestow,	
Our Neighbour is, to whom that Love we owe :	Rom. 13. 8.
That wretched Fools in earthly Goods confide,	Luke 12. 16,
And for a future State the wise provide :	17 &c.
That righteous Men perplex'd should not despair,	Luke 16. 1,
Knowing the Prevalence of fervent Pray'r.	2, &c.
	Luke 18.
	2 Cor. 4. 8.

The Transfiguration on the Mount.

Christ (on a Mount, with <i>Peter</i> , <i>James</i> , and <i>John</i>)	Mat. 17. 1.
Honour from God receiv'd, with Glory shone.	2 Pet. 1. 17.
His Face, while praying, like the Sun was bright,	Luke 9. 20.
And like the Snow, His Raiment glitt'ring-white.	Mat. 17. 2.
Th' Apostles, with the Lord two Men behold,	Mark 9. 3.
<i>Moses</i> meek-spirited, <i>Elias</i> bold.	Luke 9. 30.
Appearing with him, as <i>we shall</i> appear,	Col. 3. 4. ^{31.}
In Glory, when th' alarming Trump we hear.	
Th' illustrious Prophets of his Passion treat,	Luke 9. 31.
Which at <i>Jerusalem</i> he should compleat.	
Th' Apostle forwarder than all the rest,	
Transported then, his Master thus address :	

What

- What Glory fills the Place, and dazzles th' Eye ?
- Luke 9. 33. Here 'tis desirable to live and dye !
 Three Tabernacles let us therefore make,
 For thee ; for *Moses*' , and *Elias*' Sake.
 How soon was all this Sun-shine overcast ?
 Such Raptures are too vehement to last !
34. While *Peter* speaks, behold ! a Cloud o'er shades ;
 Th' Apostles entring in it, Fear invades.
 From the bright Cloud these Words Divine proceed :
35. This' my beloved Son. To *Him* give Heed.
- Mat. 17. 6. Th' Apostles at the Sound fell down dismay'd ;
 7. Christ touch'd them saying, rise, be ne'er afraid.
- Mark 9. 8. And suddenly when they had look'd around,
- Mat. 17. 9. None with themselves but Christ alone they found,
 Whom he forbid the Vision to disclose,
 'Till from the dead the Son of Man arose —
- Deut. 4. 36. The Voice of God from Heav'n th' Apostles hear'd,
 2 Pet. 1. 18. On Earth His Glory to the Saints appear'd.
 Well might the Heav'nly Vision cause their Fear,
 " Too strong for weak Mortality to bear." †
 If on the Mount Christ's Splendor was so bright,
- Pf. 104. 2. As with a Garment being deck'd with Light ;
- 1 Theff. 4. 16. When He from Heav'n hereafter shall descend,
- Mat. 25. 31. And all the Angels on the Lord attend,

And Heav'n and Earth flee from his Face away,
When thus He comes, who can abide the Day?
At His august Appearance who shall stand,
If not supported by his pow'rful Hand?

Rev. 20. 11.

Mal. 3. 2.

Young Children brought to Christ.

To Christ were Infants brought that he might lay
On them his salutary Hands, and pray.
His Servants those who brought the Babes reprov'd;
When Jesus saw it, He was greatly mov'd.
Let Children come to me, the Lord declares,
For of my heav'nly Kingdom such be Heirs.
Whoe'er don't (humble, innocent, and mild)
Receive God's Kingdom as a little Child,
And don't desire the Word, that Milk sincere,
They sha'n't by any Means have Entrance there.
The lovely Innocents He then carest,
Upon them laid His Hands, them also blest.
Consider this, ye re-baptizing Sect,
And those whom Christ receiv'd, no more reject.
Shall such a Thing be superstitious thought,
That little Children still to Christ are brought,
By Baptism (outward Sign of inward Grace)
To which has Circumcision given Place?

Luke 18. 15.

Mat. 19. 13.

Mark 10. 13.

14.

Mat. 18. 3, 4.

Mark 10. 15.

1 Pet. 2. 2.

Mark 10. 16.

Ch. Catech.

Gen. 17. 10. The Lord was pleas'd young Children to admit
12.

When eight Days old, as for that Cov'nant fit.

Gal. 5. 3. To keep the Law as Infants circumcis'd

Were bound, so now the Gospel, those baptiz'd.

Acts 16. 15. Were not whole Families baptiz'd by *Paul*?
1 Cor. 1. 16.

A Part of *them*, young Children sha'n't we call?

Children baptiz'd are holy, else unclean,

7. 14. As *Paul*'s Expressions evidently mean.

The Samaritans refuse to receive Christ.

Luke 9. 51. The Time approaching that the Lord should dye,

Eph. 4. 10. And be above all Heav'ns exalted high;

Heb. 12. 1. He ran with Patience the appointed Race,

And *stedfastly* tow'rs *Salem* set His Face.

More need of Stedfastness none ever knew

Than Jesus, having such a Death in View.

Luke 9. 52. And Messengers before His Face were sent;

They to a Village of *Samaria* went,

There for the Lord's Reception to provide,

53. Which the perverse *Samaritans* deny'd.

As to *Jerusalem* He seem'd to go,

They treated Him as they would treat a Foe.

In vulgar Minds what Rage and Rancour springs

From Disagreement in religious Things?

They

They with each other are averse to deal ;
 Th' Effect of Bigotry and Party-Zeal !
 The Sons of Thunder, † whom such Men provoke, Mark 3. 17.
 Thus rash and wrathful speak, as *Moses* spoke : Pf. 106. 33.
 For their Destruction, Lord ! shall we require Num. 20. 10.
 (Ev'n as *Elias* did) celestial Fire ? Luke 9. 54.
 But Jesus turn'd, and thus their Warmth reprov'd : Luke 9. 55.
 You're by a Spirit, which ye know not, mov'd,
 A Spirit this — which none from me derives,
 Who came to save, and not destroy, Men's Lives. 56.
 Confid'ring this, I tremble for thy Doom,
 O persecuting See of papal *Rome* !
 Thy barbarous Decrees Men's Bodies burn,
 Who from their pure Religion will not turn.
 Beware, O *Britain* ! lest thy Sins provoke
 The Lord again to gall thee with her Yoke.
 Think how thy Land, (in which her Idols stood,)
 Was an *Aceldama*, or Field of Blood. Acts 1. 19.
 Be mindful of the Saints by *Mary* slain,
 And duly grateful for a gentle Reign.
 Still love the Man, by whom thou art belov'd,
 The Minister, who has a Patriot prov'd.

† *James*, and *John*.

Acts 24. 14. After the Way which Heresy ^{they} ~~Men~~* call
Serve God in Truth, and thou shalt never fall.

The Conversion of Zaccheus.

- Luke 19. 2. A noted Publican, who Wealth posselt,
And was in Pow'r superiour to the rest,
4. Running before, climb'd up a Syc'more Tree,
The King of Glory passing by, to see ;
 3. Great was the Press, of little Stature he.
 5. When to the Place, the wish'd for Saviour came,
Zaccheus! (for it was the Sinner's Name)
Descend directly, looking up, He cry'd,
For at thy House, I must To-Day abide.
 6. He hasten'd down, with Joy receiv'd his Guest,
 9. Whose House that Day was with Salvation blest.
 9. For he was also *Abra'm's* faithful Son,
And did the Thing by all true Converts done.
 8. Half of my Goods, said he, I give the poor,
If any Man I wrong'd, four-fold restore.
 7. To cavil yet the *Pharisees* began,
Because He visited a sinful Man.
 10. To whom the Lord this gracious Answer gave :
"That which was lost I came to seek and save."

* The Papists.

Altho' Curiosity *Zaccheus* mov'd
Yet this a Means of his Conversion prov'd.

Christ rides to Jerusalem on an Ass.

He who could easily obtain from Heav'n

Elijah's Carr by fi'ry Horses driv'n,

2 Kings 2. 11.

Directed his Apostles to provide

Mark 11. 2.

An Ass, on which to *Salem* He might ride ;

Whose Speech on this Occasion clearly shews,

That the minuteft Matters He foreknows.

In the meek King of joyful *Sion's* Way,

Their Garments some, Palm-Branches others lay.

John 12. 13.
Mat. 21. 8.

When Christ came nigh the City, lo ! the Croud

Luke 19. 37.

For all His mighty Works prais'd God aloud.

They who the Lord precede, and follow sing,

Mat. 21. 9.

With their *Hofannab's* Hills and Vallies ring.

By such a Conduct 'twas th' Almighty's Will

The Words of *Zechariah* to fulfil :

Daughter of *Sion* ! fear no more but joy,

Zach. 9. 9.
John 12. 15.

In Shouts triumphant thy loud Voice employ,

To welcome the Arrival of thy King,

From whom alone shall thy Salvation spring.

How humble in His Progress He appears ?

The slighted Ass the Lord's Anointed bears !

The Destruction of Jerusalem foretold and lamented.

- Luke 19. 41. With weeping Eyes *Jerusalem* He view'd,
 For He foresaw the Vengeance which ensu'd,
 And caus'd Him these pathetic Words to say :
42. If thou hadst known, at least in this thy Day,
 The Things in which thy Peace or Safety lies !
 But now these Things are hidden from thine Eyes !
43. The Days will come upon thee, that thy Foes,
 Shall cast a Trench about thee, and enclose
 Thee on each Side, encompassing thee round ;
44. Laid with thy Children even with the Ground !
 One Stone upon another sha'n't they leave,
 Whose Visitation thou would'st not perceive. —
- Mat. 23. 37.
 Luke 6. 11. O *Salem ! Salem !* who with Fury fill'd,
 God's Messengers hast ston'd, his Prophets kill'd ;
 How oft would I, ye wretched Sons of Men !
 Have gather'd you together as a Hen
- Pf. 78. 8. Her Brood beneath her Wings, but stubborn Race !
 My Loving-kindness ye would ne'er embrace.
- Mat. 23. 38. Your House lo ! Desolation hangeth o'er ;
39. After a while you'll see my Face no more,
 Until ye own my Mission is Divine,
- Mat. 24. 30. Convinc'd too late by an apparent Sign.

Ye whom these Acclamations so enflame,
 [“He’s blest that cometh in *Jehovah’s* Name”]
 Opprest, shall wish a Saviour to descry,
 To whom these Words ye also might apply.
 One of *Messiah’s* Days ye shall desire
 To see; but such a Blessing sha’n’t acquire.

Mat. 23. 39.

Luke 17. 22.

The Temple purg’d.

The Lord on *visiting* the Temple found
 The Court not us’d like consecrated Ground;
 O’er which the *Jews* as o’er a Common rang’d,
 There Beasts they bought and sold, there Money chang’d.
 The Place devoted to His Father’s Name,
 The House of Pray’r, a Den of Thieves became;
 Unrighteous Men for Love of Lucre base,
 Presuming to profane that holy Place.
 Zeal of His House seem’d Jesus to devour,
 Exerting His Authority and Pow’r.
 For as His Heart with Indignation burn’d,
 His Hand the Seats and Tables overturn’d,
 Expelling thence Offenders with a Rod,
 Who worship’d *Mammon* in the House of God.
 Th’encumber’d Floor seem’d as it were to groan,
 Opprest with Seats and Tables not its own.

Mat. 21. 12.

John 2. 14.

1 Kin. 8. 29.

Pf. 69. 10.
 John 2. 17.

15.

Take these Things hence, the bold Reformer spake,

John 2. 16. God's House, an House of Trade no longer make.

Mark 11. 16. (None was permitted, any common Thing
Thro' such a sacred Place of Pray'r to bring.)

So the polluted Temple Jesus purg'd,
And the Prophaners of it justly scourg'd.

Pf. 68. 1.
2 Chr. 36. 16. God's Wrath arose, and struck the Men with Dread;
His Foes were scatter'd, and before Him fled,

Pf. 68. 2. Were driv'n away, and ready to expire,
As Smoke before the Wind, and Wax before the Fire.

If *Jews* prophane gave Jesus such Offence,
Altho' they had a plausible Pretence,
That Men with Sacrifices were supply'd,
Who distant from the Temple might reside:
Tho' all their Prophanation too was shewn
Unto the *Gentiles'* outer Court alone;
Shall not those Christians be reputed worse
Than *Jews*, and prove obnoxious to His Curse,
Who come irrev'rent, if they come at all,
Within the consecrated Temple's Wall;
Ev'n at the solemn and appointed Hour
Of Praise and Prayer to the highest Pow'r;
By mere Curiosity or Custom led,
With their unhallow'd Feet His Courts to tread,

Eccl. 5. 1.
If. 1. 12.

Seeming

Seeming as heedless and unmoved there,
 As if they stupid Stocks or Statues were.
 O Fools! when you before the Lord appear,
 Have ye no Tongue to speak, no Ears to hear,
 No Hands to lift up, and no Knees to bend,
 No Heart on heav'nly Business to attend!
 Like Heathen Idols in the House of God
 No more offend, but fear His iron Rod.

Pf. 115. 5, 6.

Christ in the Temple heal'd the blind and lame,
 Who hither to him opportunely came.
 The Priests and Scribes who saw such Wonders done,
 And heard the Children praising *David's* Son,
 Hear you these Acclamations? wrathful said;
 Yes, *Jesus* answer'd, Have ye never read:
 "The Babes and Sucklings' Mouth Thy Praises fill,
 "Which th' Adversary and Avenger still."

Mat. 21. 14.

15.

16

Pf. 8. 2.

Christ anointed in Bethany.

When with His Presence *Bethany* was blest,
 In which He was the Leper *Simon's* Guest,
 Lo! to anoint His Head a Woman came,
 As He with Meat refresh'd His mortal Frame.
 Of Alabaster was the Box compos'd,
 In which the precious Ointment was enclos'd.

Mat. 26. 6.

7.

- John 12. 4. On this Occasion *Judas* took Distaste,
 Mat. 26. 8. And thus complain'd: why should there be such Waste?
 John 12. 5. This might be vended for three hundred Pence,
 And given to the Poor — A meer Pretence!
 6. He was a Thief, and car'd not for the Poor,
 But for himself alone, the Bag who bore.
 Mat. 26. 10. But *Jesus* said, when this He understood,
 Grieve not the Woman, for her Work is good.
 Mark 14. 7. The Poor at any Time ye may sustain;
 They ever with you, but I sha'n't, remain.
 Mat. 26. 12. Against my Burial she this Ointment shed,
 T'embalm my Body which will soon be dead.
 13. In ev'ry Region where your Words shall sound,
 This Woman for her Work shall be renown'd.

The Passover kept and the holy Communion instituted.

- Obedient to whate'er the Law requir'd,
 Luke 22. 15. To keep the Passover Christ much desir'd,
 Before He suffer'd Death upon the Tree,
 A Victim from all Spot and Blemish free.
 12. He kept the Feast in a large upper Room,
 21. 22. Foretold *Iscaiot's* Treachery and Doom,
 Com. Serv. And instituted Pledges of His Love,
 20. That mindful of Him Men might ever prove.

We

We represent His Body by the Bread, Mat. 26. 26.
 And by the Wine His Blood for Sinners shed; 27. 28.
 Thus shewing forth how Christ was offer'd up,
 Oft as we eat the Bread, and drink the Cup. 1 Cor. 11. 26.
 But somewhat *more* by both is understood,
 Ev'n the Communion of his Flesh and Blood; 1 Cor. 10. 16.
 Whose Flesh is Meat, whose Blood is Drink indeed John 6. 55.
 To them whose Hearts by Faith upon Him feed. Com. Serv.
Melchizedeck's Oblation, Bread and Wine, Gen. 14. 18.
 Of the Lord's Supper was the clearest Sign. —
 Ye *Romanists* your Blindness we deplore,
 Who th' Elements of Bread and Wine adore.
 Your gross Idolatry gives great Offence;
 The Text admits not of a lit'ral Sense.
 The fig'rative alone you will regard,
 If Scripture be with Scripture well compar'd. 1 Cor. 2. 13.
 "I am the Vine, said Jesus, I the Door;" John 10. 7. &
15. 1.
 A Door or Vine yet who falls down before?
 More than is right ye Romish Priests profess,
 Administ'ring howe'er to Laymen *less*. —
 Your Guilt how hainous, ye unchristian Sect, *
 What Christ has instituted to reject;
 The lively Oracles of whom ye flight, Acts 7. 38.
 As a dead Letter to your inward Light. 2 Cor. 3. 6.

* The Quakers.

How can your Claim, the Spirit of the Lord,
 With Blasphemy against His Word accord?
 Mat. 12. 31. Against the Holy Ghost you nearly sin,
 Mat. 6. 23. And Darkneſs is your boasted Light within.
 You're by the Spirit of the Devil mov'd,
 And too ſeverely cannot be reprov'd.
 Jam. 5. 10. The glaring Error of your Way forſake,
 Elſe for its fearful End you've Cauſe to quake. —
 Unworthy too are others that reſuſe
 The Fleſh and Blood of Jeſus, and excuſe
 The Want of Gratitude (their vile Offence)
 With ſome expos'd and frivolous Pretence.
 Men ought with Shame and Sorrow to reflect,
 On their abominably groſs Neglect;
 Becauſe far more Communicants we find
 Among the *Women*, than among Mankind.
 By Worldly Buſineſs incommoded, ſome
 When to the Feaſt invited, will not come.
 C—n P—r God's Service, perfect Freedom juſtly ſtil'd,
 B—k. With minding Buſineſs may be reconcil'd.
 To the Lord's Table others don't repair,
 Becauſe unfit, while they at Variance are.
 Let Malice in their Minds no longer dwell,
 Otherwiſe they are only fit-for Hell.

How many to their own Destruction wrest 2 Pet. 3. 16.
 The well-known Words to Men of *Greece* address? 1 Cor. 11. 29.
 [Damnation] is a Rock of dire Offence;
 [Temporal Judgment] is the genuine Sense.
 The Men of *Corinth* who profan'd this Rite,
 Provok'd the Lord with Judgments them to smite,
 As Sickness, sudden Death, which none should fear, 30.
 Unless prophane as these *Corinthians* were;
 Who ne'er discern'd Christ's Body and His Blood, 29.
 But fed intemp'rate on the Heav'nly Food. 21.
 Whoe'er omitting that which should be done,
 Damnation ignorantly think to shun,
 By that Omission into Danger * run. }
 Let such as would be fit and welcome found,
 Themselves examine, in the Faith if sound. 28.
 More being void of all religious Awe, 2 Cor. 13. 5.
 From the Lord's Table scornfully withdraw; Mat. 22. 5.
 Too like the *Jews* who loath'd the Heavenly Treat,
 And lusted after gross *Egyptian* Meat. Numb. 11.
 4, 5. 6.
 Most think they shall atone for all that's past,
 If they receive the Sacrament — at last.
 Ye Fools! the Eucharist is not a Charm,
 Death of its Sting tremendous to disarm.

* That is, into Danger of Damnation.

Let

Let ev'ry Christian carefully attend
To the last Orders of his dying Friend.

Com. Serv. The sinful Body clean, Christ's Body makes;
The Soul is wash'd, that of His Blood partakes.

2 Kin. 5. 13. If God requir'd some great Thing at thy Hands,
Wouldst thou not have perform'd his dread Commands?
Much more thy self obediently demean,

If. 1. 16. When all that God enjoyns, is "wash, be clean."

Christ's Humility — Agony and Pray'r in the Garden.

It seem'd to Christ (tho' Lord and Master) meet,
John 13. 5. To wash and wipe His own Disciples Feet;
Whom to Humility this strongly mov'd,
And clearly shew'd how highly they were lov'd.

John 15. 15. He said: No longer Servants You I call,
But Friends, whom I have told my Secrets all.
Yet one of them He lov'd above the rest,

John 13. 23. Who was indulg'd to lean upon His Breast.

Gen. 3. As in a Garden the first *Adam* sins,

Mat. 26. 36. The Passion of the Second there begins.

John 18. 1.
Luke 22. 44. He pray'd so fervent, that big Drops of Gore,
(Most weak'ning Sweat!) fell out of ev'ry Pore.

If. 9. 5. So that the Words, "His Garments dy'd in Blood,"

Ch. 63. 1.
Rev. 19. 13. May in a lit'ral Sense be understood.

Mat. 26. 42. Christ's Pray'r was this: If possible it prove,
This Cup, O Father! from my Lips remove;

Adding,

Adding, as His resign'd, obedient Son,
 Not my Will ne'ertheless, but Thine be done.
 For the Removal of the bitter Cup,
 Thrice with strong Cries and Tears He offer'd up Heb. 5. 7.
 This Pray'r to God who was endu'd with Pow'r,
 To save *Messiah* from the gloomy Hour. John 12. 27.
 God heard His Cries, and wip'd away His Tears,
 And dissipated his reluctant Fears.
 Strength in his Agony to Christ was giv'n, Luke 22. 43.
 By the angelic Minister from Heav'n.

The three Attendants on the Mount, were those Mat. 17.
 Whose Presence in the Garden Jesus chose. Mat. 26. 37.
 See Him to Pray'r watching! them asleep! 40.
 The Shepherd smitten! scatter'd all the Sheep! 1 Pet. 4. 7.
 Of which these Words attested His Foresight: Zach. 13. 7.
 You'll be offended all in me To-night; Mat. 26. 31.
 (The Night, when *Judas* those who took Him led) Acts 1. 16.
 'Tis written: all forsook the Lord, and fled. Mat. 26. 56.

Christ betray'd and sold by one Apostle, and deny'd by another.

The *Hebrews* thirty silver Pieces weigh'd, Mat. 26. 15.
 A goodly Price, which for the Lord was pay'd! Zech. 11. 12.
 One of the twelve, whom our Redeemer chose, 13.
 A Devil was, and sold Him to his Foes: John 6. 71.

Be-

Pf. 41. 9. Because the Man "who with Me eateth Bread,
John 13. 18.

Lifts up his Heel against Me" 'twas foresaid.

Vice Avarice ! that gracious Lord to sell,

2 Pet. 2. 1. Who bought us Captives of the Prince of Hell ;

For whom no greater Price the *Hebrews* gave,

Exod. 21. 32. Than was appointed for the meanest Slave.

Luke 22. 48. As *Judas* with a Kiss the Lord betray'd,

Mat. 26. 69. So *Peter* daunted by a Servant-maid,

74. With Oaths and Curses thrice that Lord deny'd,

35. For whom before he boasted he'd have dy'd —

Of Av'rice and the Fear of Man beware

Prov. 29. 25. For they seduc'd Apostles to a Snare.

2 Tim. 6. 9. By Faith ye stand. Be humble lest you fall,

Rom. 10. 20. 1 Cor. 10. 12.

And for Support on the Almighty call ;

Else tempted, soon the best Resolves you break,

Mat. 26. 41. The Spirit willing, but the Flesh is weak.

Jer. 17. 9. The most deceitful Heart is hardly known,

Prov. 28. 26. And he's a Fool who trusteth in his own.

2 Kings 8. 13. Am I a Dog that I should do this Thing ?

Said the bold Servant of the *Syrian* King,

12. When the afflicted holy Man of God,

Foretold the evil Way which *Hazael* trod.

In their own Hearts who shall presume to trust,

2 Sam. 11. 2. Rememb'ring *David* drawn away of Lust ?

Jam. 1. 14.

How

How is the mighty fall'n ! what Cause is giv'n 2 Sam. 1. 25.
 Of Blasphemy to th' Enemies of Heav'n ! 12. 14.
 To him long dead in Trespases and Sins Eph. 2. 1.
 God sends the Prophet *Nathan*, who begins : 1 Sam. 1. 1.
 " A rich Man void of Pity robb'd the poor."
 Says *David*, he shall dye, fourfold restore. 5, 6.
 Thou art the Man ! the awful Prophet cries, 7.
 And opens the lethargic Sinner's Eyes. 13.
 Lord what is Man ! how fallible and frail ! Pf. 144. 4.
 Unstable Water like we sha'n't prevail, Gen. 49. 4.
 In our own Strength if Confidence we place,
 And so provoke thee to withdraw thy Grace.
 When-e'er we fall, enable us to rise,
 And walk more wary, not as Fools but wise. Eph. 5. 15.
 When *Judas* saw they had condemn'd the Lord, Mat. 27. 3.
 He late repenting, to the *Jews* restor'd
 The thirty Pieces, which the Men agreed
 To pay the Thief, for his perfidious Deed.
 Riches ill-got resemble some Repast,
 Tho' sweet at first, like Gall of Asps at last. Job 20. 14.
Zophar of old observ'd unrighteous Men 15.
 Devouring Wealth, to be disgorg'd again.
 The *Jewish* Rulers, that which they regain'd, Mat. 27. 6, 7.
 Gave for the Potter's Field, as God ordain'd. 9, 10.
Zech. 11. 13.

R

Judas,

Judas, whose late Repentance was in vain,
 Mat. 27. 5. To hang himself no longer could refrain.
 Pl. 109. But while he hung, Behold! the Wretch accurst
 Acts 1. 18. Fell headlong down, and all his Bowels burst.
 26. To his own Place, *Iscaiot* sadly went,
 Mat. 10. 4. Whom yet to preach the Gospel, Christ had sent.
 Men by his Preaching doubtless were improv'd,
 Luke 22. 3. Altho' *he* had a Heart by Satan mov'd.
 John 13. 27. We learn from hence, how greatly they mistake,
 Rom. 10. 15. Who any Preachers duly sent, forsake;
 And to unworthy Ministers object,
 Their Ministry can have no good Effect.
 Luk. 22. 32. Christ pray'd for *Peter*, Satan to defeat,
 31. Who *Simon* had desir'd to sift as Wheat.
 Mark 14. 72. Upon the second Crowing of the Cock,
 Mat. 16. 18. (When thrice he fell, once firmer than a *Rock* *)
 Mark 3. 16. The Lord on *Peter* look'd, and looking brought
 Luke 22. 61. 62. These Words to Mind, on which with Tears he thought:
 Mark 14. 72. The Cock this Night sha'n't certainly crow twice,
 Before thou shalt abjure thy Master thrice.
 Christ is ignominiously treated, falsely accus'd, condemn'd and
 crucify'd.
 That all good Things we Sinners might enjoy
 All Evils Jesus innocent annoy;

* His Surname *Peter* signifies a Rock.

In various Ways by various Men abus'd,
 Blasphem'd, revil'd, derided, false-accus'd,
 Blindfolded, buffeted, scourg'd, spit on, bound;
 Yet in his Lips Complaint was never found.

1 Pet. 2. 22.

Patience in *Him*, her perfect Work possest,

Jam. 1. 4.

Who open'd not His Mouth howe'er oppress'd,

Isa. 53. 7.

But as a Sheep before the Shearers dumb,

Came to the Slaughter, as Lambs gently come.

Acts 8. 32,
35.

The Son of Man thus admirably meek,

To them who pluck'd the Hair resign'd his Cheek,

Isa. 50. 6.

And to the cruel Smiters bow'd his Back,

Lam. 3. 30.

(On which the Ploughers longest Furrows make)

Psal. 129. 3.

Hid not his Face from Spitting and from Shame;

For an High Priest so harmless us became.

Heb. 7. 26.

God is so wise as all Things to foresee,

Acts 15. 18.

Altho' He made the Wills of all Men free.

Their sinful Works (which He permits) fulfil

The fixt Decrees of His own righteous Will.

Why do the Heathen with such Fury rage?

Psal. 2. 1.

In a vain Thing the Populace engage?

Acts 4. 25.

The Rulers Counsel took, the Princes rose,

Psal. 2. 26.

The Lord and his Anointed to oppose.

^a Luke 22. 65. Mat. 27. 39. Luke 23. 11. 36. Mat. 26. 60. ^b Luke 22. 64. Mat. 26.

67. John 19. 1. Mat. 27. 30. John 18. 24. ^c Deut. 30. 19. Eccles 15. 14, 15, 16, 17.

- Pf. 2. 27. For of a Truth in this malicious Deed,
Herod and *Pilate*, Gentiles, *Jews* agreed ;
 28. It was the Thing which God before decreed.
 Witnesſes inconfiſtent and untrue,
 Lay to his Charge Things which He never knew,
 Luke 23. 11. Whom *Herod* with his Men of War deride,
 Hebr. 11. 36. And with more cruel Mockings none was try'd.
 John 19. 2, 5. A Crown of Thorns and purple Robe He wears,
 A Reed His Right-hand for a Sceptre bears ;
 Mat. 27. 29. They bow the Knee, and their Addreſs enſues :
 Hail thou acknowledg'd Sov'reign of the *Jews* !
 John 18. 28. The *Hebrews* led Him to the Judgment-hall,
 33. There by the Judge examin'd on his Call.
 John 19. 4. When *Pilate* deign'd *Meſſiah* thence to bring,
 19. 5. 14. Behold the Man ! he ſaid, behold your King !
 John 18. 38. Thrice *Pilate* own'd, "no Fault in Him I find ;"
 C. 19. 4, 6.
 Joh. 19. 6. 15. Condemn, Condemn him, thrice the *Jews* rejoin'd.
 It was as eaſy for him to aſſuage
 Pf. 65. 7. The raging Ocean, as the People's Rage.
 The more he ſtrove their Spirits to compoſe,
 Mark 15. 14. The louder their inceſſant Clamour roſe ;
 Mat. 27. 23. Who ſaid, (when aſk'd, what Evil has he done ?
 He dar'd to call himſelf God's only Son.

We have a Law by which he ought to die,
For having so blasphem'd the Lord most High.

John 19 7.
Lev. 24. 16.
Pf. 7. 17.

The *Roman* as the *Jewish* Law He broke ;

Not Blasphemy alone, but *Treason* spoke :

"No longer Tribute unto *Cæsar* pay ;

Luke 23. 2.

"As Christ I claim a Right to regal Sway." —

As in the Truth the Dev'l would not abide,

John 8. 44.

So then the Children of the Devil ly'd.

Christ's Doctrine proves what they alledge untrue :

"To *Cæsar* give the Things to *Cæsar* due."

Mat. 22. 21.

Was not a Miracle by Jesus done,

That Tribute He might pay, Offence to shun ? —

Mat. 17. 27.

The *Jews*, to carry on a wicked Cause,

Seem'd zealous for their own and *Roman* Laws.

Malignant Envy was the real Spring

Mark 15. 10.

Which mov'd them to destroy their Heav'nly King.

Of all the Passions Envy is the worst ;

That slew the second *Adam* as the first.

Wisd. 2. 24.

It was a Custom at the paschal Feast,

John 18. 39.

That one among the Pris'ners be releas'd.

Barabbas then of most notorious kind,

Mat. 27. 16.

For Theft, Sedition, Murder was confin'd.

When *Pilate* fail'd the People to persuade,

Mat. 27. 24.

And saw there rather was a Tumult made,

- Acts 3. 14, 15. A Murderer before the Prince of Life,
 Mat. 27. 19. He favours, heedless of his warning Wife,
 And grants the *Jews*' importunate Demands ;
 While washing 'fore the Multitude his Hands,
 " I'm clear from righteous Blood " [the Judge protests,]
 " On you the Guilt, on you the Vengeance rests ! "
 O *Pilate*, Judge most partial ! dost thou mean
 Only to make thy *Hands* with Water clean ?
 Vain Man ! 'tis that Just Person's *Blood* alone
 Can wash thy *Heart*, and for thy Sin atone ! —
 Mat. 27. 25. His Blood on us and on our Children be,
 Reply'd the *Jews* from all Relenting free.
 John 11. 48. Left *Rome* their Place and Nation take away,
 50. By the High Priest they're counsell'd Christ to slay ;
 Who by that very Act themselves expose
 To the Oppression of their *Roman* Foes.
 In carnal Policy forbear to trust ;
 Know that God's Judgments, tho' severe, be just.
 How vain had been all Force against the Lord,
 John 10. 18. Had He not yielded of His own Accord ;
 Whose awful Presence could the Guards confound,
 John 18. 6. And strike them trembling backwards to the Ground.
 All *Jews* and *Romans* thus He might surpise
 With Thunder in His Words, and Lightning in His Eyes.

Christ's

Christ's Sufferings continued and concluded.

His Cross to *Calvary* lo! Jesus bears ; John 19. 17.
Hark! He address'es Women bath'd in Tears : Luke 23. 28.
Daughters of *Salem*! weep for me no more ;
Yourselfes and Children with just Cause deplore!
The Days are coming, when they shall declare 29.
How blessed are the Wombs, which never bare!
Then shall they on the Hills and Mountains call,
Hide us ye Hills! ye Mountains on us fall! 30.
If the green Tree thus by the Fire is burn'd, 31.
How soon to Cinders will the dry be turn'd?
If Judgment at the House of God begins, 1 Pet. 4. 17.
How sad his End who with Presumption sins?
At *Golgotha* (where *Adam* was interr'd, Mat. 27. 32.
As by an old Tradition is averr'd)
They offer'd *Jesus*, as they offer'd all 34.
Condemned Persons, Vinegar and Gall.
The Lord how low soe'er His Spirits sink,*
Th' intoxicating Potion would not drink.
The Lamb of God thus to the Slaughter led,
His precious Blood for our Redemption shed;
The bitter Cup unmov'd as God He drank
(At the Foresight of which his Manhood shrank) Mat. 27. 37.
38, 39.

* See Wh ---- y.

And

- And suffer'd on the Cross the sharpest Pain,
That perfect Joy in Heav'n we might obtain.
- Pf. 22. 12, 13, 16. Like Dogs or Bulls or ramping Lions fierce,
His Hands and Feet the *Roman* Soldiers pierce,^a
Lots for His Vesture cast, His Raiment part,^b
- Pf. 22. 14. The melting Wax an Emblem of His Heart!
69. 21. To whom when thirsty Vinegar they gave,
Luke 23. 36. 37. And said: thy self if King of *Israel* save. —
- Lam. 1. 12. And is it nothing to you passing by?
[Methinks I hear him lamentably cry
In th' Anguish of His Soul] Behold and see,
If any Sorrow like my Sorrow be,
With which I am afflicted in the Day,
When God sets all his Terrors in Array! —
And can you see Him, and not sympathize
With aching Bosoms, and with streaming Eyes? —
- Mat. 27. 39. The Passengers unmov'd at such a Scene
To aggravate His Sorrow basely mean!
- Pf. 22. 7, 17. They wag their Heads, shoot out their Lips, and stare,
Mat. 27. 39. Laugh Him to Scorn, and tauntingly declare:
40. Ah! thou who saidst, the Temple I'll destroy,
John 2. 19. And in rebuilding it, three Days employ;

^a Pf. 22. 16. Mar. 14. 16, 25. ^b Pf. 22. 18. Mat. 27. 35.

If God thy Father is, the Cross forsake ; —
 Christ of his Body (sacred Temple) spake
 The Words, which they too wilfully mistake.

John 2. 21.

Pf. 56. 5.^{20.}

'Twas not the ruder populace alone,
 By whom this Scorn or Insolence was shewn,
 But the Chief-priests and Elders took their Part,
 And vex'd unnat'rally the wounded Heart.

Mat. 27. 41.

Pf. 69. 26.

Hear, but indignant, how they rail and rave :
 Others He sav'd, Himself He cannot save.

Mat. 27. 42.

If King, let *Jesus* from the Cross come down,
 And Him the true *Messiah* we shall own. —

The Man of Sorrows, without Threatning hears
 Their barbarously bitter Scoffs and Sneers.

If. 53. 3.
 1 Pet. 2. 23.

Christ is rejected and despis'd of Men,
 Yet when revil'd, He ne'er reviles again.

Such Contradictions He with Patience takes,
 And with the wicked His Departure makes ;

Heb. 12. 3.

If. 53. 9. †

For number'd with Transgressors, ev'n two Thieves,*
 (Whom one blasphemes,* one penitent believes)

Luke 23. 39,
 41, 42.

Why hast thou Me forlook? [aloud He cry'd,]

Mark 15. 34.
 Pf. 22. 1.

My God! My God! then bow'd His Head, and dy'd;

John 19. 30.

† "He made his Grave with the wicked, and with the rich in his Death"---- The Words
 are thought to be transpos'd, and should be, "He made his Grave with the rich &c."

a Ifai. 53. 12. Mark. 15. 27. 28.

* So 'tis in the Original.

- Luke 23. 46. His Soul commending to the Father's Hands,
 John 19. 26, To *John*, his Mother, by the Cross who stands;
 27.
 Luke 23. 34. Praying the Father, Mercy to bestow
 On such as to Himself no Mercy shew ;
 If. 33. 12. Whose Intercession for Transgressors made,
 From Rancour and Revenge all Christians should dissuade.

Reflections on the Death of Christ.

- Phil. 2. 8. Himself so Jesus humbled, and became
 Obedient to the Death of Pain and Shame.
 Affecting Sight ! the Lord of Life to see
 If. 42. 5. Who stretch'd the Heav'ns, stretch'd forth upon the Tree !
 Heb. 12. 3. Left you be weary'd in your Mind, and faint,
 Lift up your Eyes, (O persecuted Saint !)
 To Jesus Author of the Christian Name,
 2. Who thus endur'd the Cross, despis'd the Shame ;
 Heb. 11. 26. Having a due Respect, as *Moses* had,
 To that Reward which makes the Righteous glad.
 1 Pet. 1. 11. Christ's Sufferings — the Glory which ensues,
 (Predicted by the Pow'r, who Men renews)
 Are Mysteries which Angels so admire,
 12. That they to look into those Things desire ;
 Ex. 25. 18. (As th' overshadowing Cherubims of Gold,
 Heb. 9. 5.
 Ex. 25. 20. The Mercy Seat most stedfastly behold.)

Sha'n't

Sha'n't we then treat these Things with due Regard ?	}	
We! for whose sake these Suff'rings were not spar'd ;		Rom. 8. 32.
We! by whose Souls this Glory may be shar'd.		John 17. 22.
Shall we escape, if our profane Neglect,		Heb. 2. 3.
So great Salvation makes of no Effect,		1 Cor. 1. 17.
So vastly wanted, and so wisely wrought,		
So freely offer'd, and so dearly bought ?		
Of which the Prophets carefully enquir'd,		1 Pet. 1. 10.
Who with the Holy Spirit were inspir'd.		11.

The Prophecy of seventy Weeks (relating to his Death) explain'd.

<i>Daniel</i> three Times a Day upon his Knees,	Dan. 6. 10.
In Praise and Pray'r, whate'er the King decrees :	12, 13.
Who stopp'd the Mouths of Lions in the Den,	22.
Which soon demolish'd the malicious Men :	Heb. 11. 33.
Denounced that the Monarch swoln with Pride,	Dan. 6. 24.
Should loose his Reason, and with Beasts abide :	Dan. 4. 24,
And that the dread Hand-writing on the Wall,	25, 30.
Portended the prophane <i>Belshazzar's</i> Fall :	C. 5. 5, 6.
Whose good Report, three Men of God acquire,	Dan. 3.
Thro' Faith that quench'd the Violence of Fire :	Heb. 11. 2. 39.
<i>Daniel</i> the Man, who greatly was belov'd	34.
And justly too, (so innocent he prov'd)	C. 10. 19.
	6. 22.

^a Dan. 5. 23, 25, 26, 27, 28.

Dan. 9. 21, 22, &c. The Time exact by th' Angel was foreshewn,

When by his Death Christ should for Sin atone.

Ez. 7. 1. From the Sev'nth Year when *Longimanus* * reigns,

And to the Joy of every *Jew* ordains

2. *Ezra* the Scribe, in sacred Matters skill'd,

Dan. 9. 25. *Jerusalem* to settle and *rebuild* : †
Ezek. 36. 11.

(The Church and State *Judaic* to renew,

2 Kings 25. Both which the *Babylonians* overthrew)

From the sev'nth Year o'th' *Persian's* Reign, we say,

'Till God permits the *Jews* our Lord to slay,

Is sev'nty Weeks [four hundred ninety Years.]

Dan. 1. 7. As *Belteshazzar* from the Angel hears.

That Order *Ezra* from the King procur'd,

In the same Month, that *Jesus* Death endur'd.

Lev. 16. 32. To be our King, our Prophet, and our Priest
1 Kin. 19. 16.

Acts 10. 38. He was *anointed* (therefore called Christ)

Anointed with that sacred Pow'r from Heav'n,

John 3. 34. Which to the Lord was not by Measure giv'n.

He taught us as our Prophet, and decreed

All *Righteousness* in Thought, in Word, and Deed ;

Mark 13. 31. Whose holy Laws shall *last for evermore*,

Unlike the Laws which were promulg'd before ;

* *Artaxerxes* King of *Persia*, surnamed *Longimanus*, or the Long-handed.

† The Words in *Italic* Print are the Words of the Angel in his Prophecy.

But in so many Things we all offend, Jam. 3. 1.
 That on our own Deserts we can't depend.
 How sad the Disappointment which proceeds
 From leaning on such bruis'd and broken Reeds? 2Kings 18. 21.
 They're kept in perfect Peace whose Minds are stay'd If. 31. 26.
 On Christ, who all the will of God obey'd; John 8. 29.
 The Lord our Righteousness, the Righteous stil'd, Jer. 23. 6.
 And *the most holy*, harmless, undefil'd; 1 John 2. 1.
 From Sin original and actual free; Heb. 7. 26.
 And by His Merits justify'd are we, 2 Cor. 5. 21.
 Whom His imputed Righteousness acquits, Rom. 5. 9.
 And to that Righteousness the Saint submits, Rom. 3. 25.
 For the Remission of Transgressions past, C. 4. 6, 11, 24.
 Is it *brought in*, and shall *for ever last*. C. 10. 3.
 In ev'ry faithful Heart as King He reigns, C. 3. 25.
 And all *Transgression* pow'rfully *restrains*. † Isa. 51. 68.
 The Body which He offer'd, was His own, Pl. 119. 142.
 As an High Priest, for Sinners to atone; Heb. 10. 10.
 Who *made an End of Sins*, and *reconcil'd* Eph. 2. 16.
 Fall'n Man to God (Mediator fitly stil'd.) 1 Tim. 2. 5.
 The World in Wickedness supinely lay! 1 John 5. 19.
 Behold the Lamb. who takes our Guilt away! John 1. 29.

† The Word *Lecballe* in the *Heb.* signifies to restrain as well as to shut up or finish, and the former rather than the latter. *Prideaux* ----- Whose Interpretation of the Prophecy is followed.

Thus

Thus ev'ry Thing He has fulfill'd, or *seal'd*, †
 Dan. 9. 24. By *Vision, Prophecy*, of him reveal'd.
Moses, Melchizedeck, and David, Christ^a
 Resembles, as a Prophet, Prince, and Priest.^b
 In this Prediction three main Parts we find,
 And rare Events to every Part assign'd.
 We have already mention'd six Events; *
 Of the first Part they are the whole Contents.
 The second Part must be consider'd next;
 Into three Periods this divides the Text,
 (Each big with Things important to be done)
 Dan. 9. 25, 27. The Terms are sev'n Weeks, sixty two, and one,
Years thirty nine, *these* we should first account,
Those to four hundred thirty four amount,
 And *that* to be no more than sev'n appears;
 For ev'ry Week is here a Week of Years.
 At sev'n Weeks' End from the Commission giv'n
 Ezra 7. 12. The faithful Servant to the God of Heav'n,
 The Reformation both of Church and State,
 (To which, "*the Streets rebuilt and Wall,*" relate)

† By sealing up is meant fulfill'd. The putting of the Seal to any Instrument or Writing compleats the Matter. P---x.

* Seventy Weeks are determin'd upon thy People and upon thy holy City, to finish the Transgression, (1) and to make an End of Sins, (2) and to make Reconciliation for Iniquity, (3) and to bring in everlasting Righteousness, (4) and to seal up the Vision and Prophecy, (5) and to anoint the Most Holy (6) Dan. 9. 24. before paraphras'd or explain'd.

a Deut. 18. 15. Pl. 101. 4. Ezek. 34. 23, 24. b Acts 3. 22. Heb. 7. 21. Luke 1. 32, 33.

By

By the chief Scribe with great Success begun,
 Was perfected by *Hacaliah's* Son.
 But Opposition this good Work attends,
 From foreign Foes, and false domestic Friends;
The troublous Time, this Grievance comprehends.

Ezra 10.

Neh. 1. 1.
 C. 2. 5, 6, 13.

Neh. 4.

Sixty two Weeks of Years being past
 From th' End of seven which we mention'd last,
 The Baptist warns Men to forsake their Sins;
 And the *Messiah's* Kingdom now begins.
 Here the third Period of *one Week* takes Place,
 When Christ *confirms the Covenant* of Grace,
 First by the Baptist's Preaching, next His own,
 Who *in the middle of the Week* * was shewn
 To *Israel*, causing at this Time to cease
 All Sacrifices; superseding these,
 By publishing the Gospel, (to withdraw
 The *Jews* from resting in the ritual Law)
 But chiefly by the Off'ring up His Soul
 For Sin, at th' Expiration of the whole.
 In being Types consisted all their Force;
 When th' Antitype was come, they ceas'd in Course.

Luke 16. 16.

Lu. 1. 80.

If. 53. 10.

The latter Part o' th' Prophecy sublime,
 Treats of th' Events accomplish'd in the Time

* That is, the latter half part of the Week, according to P---x.

Which

Which the *determin'd* sev'nty Weeks succeeds,
 A tender Heart at this Relation bleeds !
 The *Jews*, our blessed Saviour having kill'd,
 Mat. 23. 32. Of their Iniquities their Measure fill'd ;
 And God's peculiar People were no more,
 But to compleat Destruction given o'er.
 All second Causes gradually conspire
 1 Theff. 2. 16. To execute God's Wrath, which burnt like Fire,
 Pf. 89. 46. And was pour'd out upon them like a Flood,
 Hof. 5. 10. Too strong by Banks or Walls to be withstood.
 The *Romans* by their darling *Titus* led,
 The holy Land with Ensigns *overspread*,
 Dan. 9. 26. Which to the *Jews* *Abominations* were,
 Mat. 24. 15. The Images of *Cæsar* being there.
 The martial *People* of all Pity void,
 The Town and Temple of the *Jews* destroy'd ;
 The *Desolation* of their Church and State
Determin'd was, and (as themselves * relate)
 So consummated by the *Roman Prince*,
 As that they ha'n't recover'd ever since. —
 With such Exactness all th' Events agree
 With *Gabriel's* Prophecy, and God's Decree !

* Their own Historians, particularly *Josephus*.

Further Reflections on the Death of Christ.

The Lord, thro' Death in His appointed Hour,	John 13. 1.
Destroy'd the Dev'l, who had of Death the Pow'r ;	Heb. 2. 14.
And them deliver'd, who thro' Fear of Death,	15.
In Servitude and Sighs consum'd their Breath.	
Ev'n then Captivity, Christ captive led ;	Pf. 68. 18.
Tho' Satan bruis'd His Heel, He bruis'd that Serpent's Head.	Col. 2. 15.
	Gen. 3. 15.
Christ at his Death, like <i>Sampson</i> , vanquish'd more	Judg. 16. 30.
Foes, than He vanquish'd in his Life before.	
One dy'd, his Adversaries to destroy ;	
T'other, that <i>his</i> , Salvation might enjoy.	
Surely the Bitterness of Death is past,	1 Sam. 15. 32.
Since Death for ev'ry Man He deign'd to taste.	Heb. 2. 9.
By Vertue of His Death, the human Race	
Have free Admittance to the Throne of Grace.	Eph. 2. 18.
The Gentiles, whom the Lord vouchsaf'd to call,	
(Whose Cross broke down the Law's Partition-wall)	Eph. 2. 14.
Though far from God before, yet now are nigh,	13.
Christ having caus'd all Enmity to die ;	16.
Seeking to reconcile, and to renew	
The stupid Gentile, and the stubborn Jew,	
That so they might (as 'twas by him foretold)	
Under one Shepherd be one quiet Fold, —	John 10. 16.

^a Hof. 2. 23, 24. Rom. 9. 25. Hof. 1. 10. Rom. 9. 26.

If. 11. 10. Ye Gentiles! be obedient to your King,
Rom. 15. 12. In Him rejoice and trust, to Him your Praises sing.*

8. 28. We know that for their Good co-op'rate all,

2 Tim. 1. 9. Who love the Lord, and hear His holy Call.

Rom. 8. 32. Sha'n't He who spar'd not His beloved Son,

But him deliver'd up for ev'ry one,

With Jesus freely all good Things bestow?

31. If God our Friend, we fear not any Foe.

33. Who shall against th' Elect of God appear?

34. Who shall condemn those whom He deign'd to clear?

Pf. 44. 22. Tho' *David's* Words in us should be fulfill'd:

Rom. 8. 36. Sheep for the Slaughter like, we're daily kill'd;

1 Cor. 15. 31.

John 19. 11. 'Tis ne'er without Permission from above,

Rom. 8. 35. And who shall sep'rate us from Jesus' Love!

Shall Tribulation, Famine, Nakedness,

Sword, Persecution, Peril or Distress?

37. We're more than Conquerors in all the Things,

From Christ who lov'd us, all our Triumph springs;

38. Whom nothing present, future, Depth, nor Height

Eph. 1. 21. Nor Angel, Principality nor Might,

Rom. 8. 39. Nor Life, nor Death, from Christ shall disunite.

Numb. 21. 9. As *Moses* rais'd the Serpent on a Pole,

John 3. 14

That wounded Men might view it, and be whole;

* Pf. 67. 5. Rom. 15. 10. Pf. 117. 1. Rom. 15. 11.

The Son of Man was lifted on the Tree,
 All who in Him believe, from Death to free. John 3. 15.
 For God the World so loved, that He gave 16,
 His sole-begotten Son, the World to save;
 That none should perish, who in Him believe,
 But Life eternal (God's free Gift!) receive. Rom. 6. 23.

What He demands of *Abra'm*, God has done;
 Ev'n sacrific'd for us His only Son,
 Who bore His Cross (as *Isaac* bore the Wood) 6.
 Which on the Mountain in *Moriab* stood,
 Where God thought proper *Isaac* to require
 For a Burnt-off'ring, from the faithful Sire.
 By such a Means the Patriarch's Faith to prove,
 Has God prefigur'd His own matchless Love.

For a just Man scarce one would suffer Death;
 But for a good, One might resign his Breath. Rom. 5. 7.
 No greater Love than this we can pretend, Joh. 15. 13.
 That a Man dare to perish for his Friend.
 But God His Love to us still farther shews, Rom. 5. 8.
 In Jesus' dying for his *sinful* Foes. 10.
 Love passing Knowledge! passing Death in Strength! Cantic. 8. 6.
 Of which how great the Breadth, Depth, Height, and Length! Eph. 3. 18.
 18.

Like helpless Infants on the natal Day,
 Without Strength in our Blood defil'd we lay; Ez. 16.
 Rom. 5. 6.

If. 63. 5. Whom no created Being could relieve,
 Ez. 16. 5. And none had Pity for our Woe to grieve.
 No Pity, no Relief we could expect
 From God, his Grace accustom'd to reject.

C---n P---r Yet God, who spar'd when we deserv'd his Hate,
 B---k.
 Pf. 136. 23. Was mindful of us in our low Estate.

2 Cor. 5. 19. We to Himself in Christ were reconcil'd ;

Ez. 16. 6. Live! said He to us in our Blood defil'd,

Zech. 13. 1. Op'ning a Well of Life to cleanse and cure
 Our Souls diseased, sinful and impure,

Joh. 5. 3, 4. Prefigur'd by the Pool, where blind and lame
 On their Descent, whole instantly became;

Acts 7. 51. Whose Virtue ceas'd, when the stiff-necked *Jews*

1 Cor. 15. 47. The Lord from Heav'n, persisted to refuse.
 Heb. 12. 25.

For that Complaint they too just Grounds afford,
 Who hath believed our Report, O Lord?

If. 53. 2. No Form or Comeliness in Him they find ;

His Beauty is the Beauty of the Mind,

Excelling far the other of the Mein,

Yet not desired, as it was not seen.

3. Our Faces (as it were) from Christ we hid,

9. No Guile who spake, no Violence who did.

3. He was despis'd, and we esteem'd Him not,

7. Tho' a Lamb free from Blemish, and from Spot.

1 Pet. 1. 19.

Like simple Sheep we all have gone astray,	}	If. 53. 6.
Turn'd ev'ry one to his peculiar Way ;		
And our Offences on <i>Messiah</i> lay.		
Christ ⁱ on his Body bare them on the Tree ;		1 Pet. 2. 24.
And O ! how heavy must the Burthen be ?		
That which was lost, He came to seek and save,		Lu. 19. 10.
And ev'n for all Himself a Ransom gave ;		1 Tim. 2. 6.
Who by His Strength alone that Wine-press trod,		If. 63. 1, 3.
The Wrath and Fierceness of Almighty God.		Rev. 19. 15.
He look'd, but lo ! there was no helping Hand,		If. 63. 5.
No Intercessor in the Gap to stand ;		C. 59. 16.
With his own Arm to save us therefore deigns,		Ez. 22. 30.
Whom His unblemish'd Righteousness sustains.		If. 63. 16.
So vast the Work, our Peace with God to make !		Eph. 2. 15.
So willing Christ, that Work to undertake !		

Reflections on the Death of Christ concluded.

Jesus the Manner of His Death foresaw :	John 12. 33.
"All Men to Me when <i>lifted up</i> , I'll draw."	32.
He draws with human Cords, Love's gentle Bands,	Hof. 11. 4.
So easy are the Things which He commands.	1 John 5. 3.
Yet Sinners stubborn and ungrateful say,	
Let's break His Bands, and cast His Cords away.	Pf. 2. 3.
O foolish People ! will ye thus requite	Deut. 32. 6.
The Lord, who takes in <i>your Death</i> no Delight ?	Ez. 18. 32.
But	

- If. 45. 9. But Woe to them who with their Maker strive,
Whom neither Love will draw, nor Wrath will drive.
The farther you from God perversely run,
The greater Haste you make to be undone.
O! that you'd listen to his earnest Cry,
- Ez. 33. 11. Turn ye! turn ye! for wherefore will ye dye.
- 2 Cor. 5. 14. We by the Love of Jesus are constrain'd;
Because if One for all Men Death sustain'd,
- Eph. 2. 1. We judge that all in Trespases were dead,
By them to Death eternal captive led;
- 2 Cor. 5. 15. And that He dy'd for all, that such as live,
To their own Lusts no longer Way should give,
But the Remainder of their Lives devote
To Him, who dy'd their Welfare to promote.
- 1 Cor. 6. 19, 20. Bought with a Price they are, and not their own;
Bought! not with Silver, Gold, or precious Stone.
- 1 Pet. 1. 18. The much more precious Blood of Christ it cost,
- 1 Pet. 1. 19. To ransom human Souls by sinning lost.
And when the Soul has been so dearly bought,
- If. 41. 12. Shall it be thrown away for Things of nought?
- Mat. 16. 26. For all that's in the World claims no Regard,
With th' Excellency of the Soul compar'd.
It's Rate is fallen low in our Esteem,
Which Christ thought worth his dying to redeem!

That

That Lamb of God predestin'd to be slain,
E'er the Foundation of the World was lain.

1 Pet. 1. 20.
Rev. 13. 8.

Christ is our Passover. To keep the Feast,
The Leav'n of Malice, Wickedness, detest.

1 Cor. 5. 7.

Seek Truth, Sincerity (unleaven'd Bread);
Like Him, to God alive, to Sin be dead.

Rom. 6. 10, 11.

The Gentiles and the Jews betimes begin,
To offer Sacrifices for their Sin.

Wherewith shall I appear before the Lord,
And bow before the God in Heav'n ador'd?

Mic. 6. 6.

Neh. 9. 6.

Will the Supreme, Burnt-offerings content?

Shall I to Heaven Yearling Calves present?

Will the Almighty condescend to smile

Mic. 6. 7.

On thousand Rams, ten thousands Streams of Oil?

Shall on the Altar my First-born go hence,

Fruit of my Body for my Soul's Offence? —

Thy God, O Man, hath shew'd thee what is good;

8.

No Blood appeases Him, but Jesus' Blood.

Col. 1. 20.

No other washes out Sin's filthy Stains;

Rev. 1. 5.
1 John 1. 7.

No other Sacrifice for Sin remains.

Heb. 10. 26.

Do Justice, Mercy love, walk with thy God,

But humbly, bearing His Corrective Rod.

Mic. 6. 9.

For what requires the Lord of thee besides?

How bright the Pattern which thy Practice guides?

Christ

1 Pet. 2. 21. Christ suff'ring for us, left in each Respect,

A Precedent our Footsteps to direct.

If He to Men such Mercy deign'd to shew,

Humbled himself so despicably low,

Satisfy'd Justice' rigorous Demands ;

The Force of His Example who withstands ?

Again, if Christ when suff'ring was resign'd,

In whom the Governour no Fault could find ;

Lam. 3. 39. How shamefully a living Man complains,

Who for his Sins just Punishment sustains ?

When Victims were without Reluctance brought,

The Heathens that a lucky Omen thought.

His Readiness our High-priest thus declar'd :

Pf. 40. 6. No legal Victims merit thy Regard ;

Heb. 10. 5, 6.

But thou for Me a Body hast prepar'd.

Pf. 40. 7.

Heb. 10. 7.

Content I come, O God, to keep thy Will,

And what is written of Me to fulfil.

John 11. 50,

51.

The High-priest's Saying duly to apply —

'Twas fit that One should for the People die,

Rather than all the human Race sustain

Eternal Death's extremely bitter Pain.

What

What immediately follow'd the Death of Christ.

On Jesus' Death, as at his Birth, arise
 Portentous Things on Earth, and in the Skies.
 The Sun was then eclips'd, Vail *rent, Earth quak'd, Mat. 27. 51.
 Rocks split, Graves open'd, Saints who slept awak'd. Mar. 15. 33.
 At this Eclipse astonish'd Heathens said : Mat. 27. 52.
 Nature or Nature's God must now be dead.
 The Sun at such a Scene abhorr'd to look ;
 And Earth, as if it was affrighted, shook.
 The Soldiers fear'd, beholding what was done, 54.
 And said, this Man was God's beloved † Son ;
 Whose Legs alone they broke not, when He dy'd ; John 19. 33.
 But with a Spear one Soldier pierc'd His Side, 34.
 Whence Blood and Water instantly proceed,
 As *John* true Record bare, who saw the Deed. 35.
 Then was accomplish'd, what the Scriptures speak : 36.
 A single Bone of Him Men shall not break.
 Again 'tis written in the sacred Book :
 On Jesus pierc'd they mournfully shall look. — Zech. 12. 10.
 Blood mix'd with Water, lest it be congeal'd, John 19. 37.
 Confirm'd th' old Covenant which is repeal'd. Heb. 9. 19, 20.

* Of the Temple. † See Wh---y

a Exod. 12. 46. Numb. 9. 12. Psal. 34. 20.

- So was the new establish'd by the same,
 1 John 5, 6. For Jesus Christ by Blood and Water came.
 Luke 23. 51. *Joseph* (who gave not to his Death Consent)
 Mark 15. 43. Tho' *Jews* he fear'd, to *Pilate* boldly went,
 The blest Redeemer's Body to request;
 45. The Governour his kind Assent exprest;
 John 19. 39. Embalming Spices *Nicodemus* brought;
 Mark 15. 46. A Winding-sheet rich *Joseph* also bought,
 Mat. 27. 60. Who laid the Body in his fun'ral Cave.
 If. 53. 9. Thus with the Rich *Messiah* made His Grave.
 Mat. 27. 57.
 Mat. 27. 60. To stop the Cave, a great Stone *Joseph* roll'd;
 Mark 15. 47. Which *Magdalene* and *Mary* too behold.
 Mat. 27. 66. The High-priests set a Watch, the Stone they seal,
 64. Left the Disciples should the Body steal.
 Dan. 6. 16. So when the King of *Persia* Sentence past,
 That *Daniel* in the Lion's Den be cast;
 To make the Purpose firm, he seal'd the Stone
 17. With his Lord's Signet, also with his own.
 Pl. 2. 4. The Great *Jehovah* who in Heav'n resides,
 The vain Devices of Mankind derides. —
 Jonah 1. 17. In the Whale's Belly *Jonah* was detain'd,
 Mat. 12. 40. So long as Christ i'th' Heart of Earth remain'd.

Christ

Christ Risen from the Dead.

The Day of Rest, the Sabbath being past,
 To see Christ's Sepulchre the Women haste,
 Bringing the Spices which they had prepar'd,
 To treat his Body with a due Regard.
 But, say the Women, who shall roll away
 The Stone? [which on the Door sepulchral lay.]
 Lo! th' Angel of the Lord from Heav'n descends,
 And a great Earthquake his Descent attends.
 He roll'd away the Stone, and sat thereon,
 Whose Raiment white as Snow, whose Face as Lightning shone. 3
 The Keepers shook, and like dead Men appear'd; 4
 These comfortable Words the Women heard:
 Fear ye no more, who with good Purpose came, 5
 To seek the Saviour put to open Shame. Heb. 6. 6.
 Why seek ye the Alive among the Dead? Luke 24. 5.
 Christ is not here, but risen as He said. Mat. 28. 6.
 Come, see the Place, where the Redeemer lay —
 Depart with Speed, and to th' Apostles say, 7
 That from the Dead your Lord and Leader rose;
 To Galilee, before you, lo! He goes,
 Whom as He promis'd, there ye shall behold;
 Observe the Thing, which I have now foretold. —

Mat. 28. 9. And as the Women went, they met the Lord,
Who said, All Hail! and was by them ador'd.

11. Into the City some o'th' Watch repair,
And what was done to the High-Priests declare,
Whose Testimony will not disabuse

These profligate and unbelieving *Jews*,

1 Kin. 21. 20. Who *Abab*-like themselves to *Satan* fell,

Mat. 28. 12. And bribe the Soldiers this gross Lie to tell,

13. "Th' Apostles came by Night, and stole away
"Their Master's Body, while asleep we lay."

Rare Evidences! to attest a Fact,

Which, *while they were asleep*, some Men transact. —

That Cause as weak and wicked we disdain,

Which Men with Bribery and Lies maintain.

Curfed be they who practise Arts so vile,

The credulous and venal to beguile.

Victorious o'er his unrelenting Foes,

The Glorious Sun of Righteousness arose,

On the third Day, as He had oft foretold,

Acts 2. 24. Whom 'twas not possible that Death could hold.

Tho' Christ submitted to Death's bitter Pains,

He struck off all the adamantine Chains,

Judg. 15. 14. With greater Ease than *Sampson* loos'd the Bands,

Put by the *Philistines* upon his Hands.

baA a Mat. 17. 23. Luke 24. 21. 1 Cor. 15. 4

The

The tempting *Jews* receiv'd the strongest Sign, Mark 8. 12.

That Christ's contested Mission was Divine.

Observe the Lord (whom Death could not devour)

Declar'd to be the Son of Pow'r, Rom. 1. 4.

According to the Words which *David* wrote:

Thou art my Son, whom I this Day begot, Pf. 2. 7.

David again declares the firm Decree: Acts 13. 33.

"Thy holy One shall no Corruption see;" Who said, I'll not die.

Which to the Psalmist cannot be apply'd,

For *David* saw Corruption when he dy'd. Acts 13. 36.

After two Days, the Son of God revives, Hos. 6. 2.

And rais'd up on the third, for ever lives. 1 Cor. 15. 4.

He's risen from the Dead, to die no more, Rom. 6. 9.

Whom Death no longer has Dominion o'er.

Christ in the midst of His Apostles came, John 20. 19.

When they assembled in his holy Name. Mat. 18. 20.

But when the Lord to them at first appear'd,

A Spirit Him again they thought and fear'd. Luke 24. 37.

Again His comfortable Words suppress'd Mat. 14. 26.

The Thoughts arising in their troubled Breast. Luke 24. 38.

To whom his Hands and Feet *Messiah* shew'd; Mat. 14. 27.

To handle Him, they also were allow'd, Luke 24. 39,

That so His Person fully might be known, Luke 24. 40.

For Spirits ha'n't, as He had, Flesh and Bone. Luke 24. 39.

To this the Man with Love Divine endu'd,
Seems in his first Epistle to allude:

1 John 1. 1. That which our Eyes have seen, and Ears have heard,
2. And Hands have handled, is to you declar'd.

John 20. 24. But *Didymus* was absent from the rest,
Who saw the Lord, as they to him profest:
How true their Word, yet how distrustful he?

25. Who said, I'll not believe except I see.
Where Nails have pierc'd His Hands, His Side the Spear,
Here thrust my Hand, and put my Finger there.

26. *Didymus* present, when He next appears,
Words of amazing Condescension hears;
To whom the Lord, while in the midst He stands:

27. Reach here thy Finger, and behold my Hands;
Reach here thy Hand, and thrust it in my Side,
No longer doubt, be Faith thy future Guide.

Words able Hearts of Adamant to melt!

The Force of which th' Apostle quickly felt;
For this Confession from his Mouth they drew,

28. My Lord! my God! — Words fervent these, tho' few.

To work Conviction sudden, yet so strong,
Can to that gracious God alone belong;

29. Whom *Thomas* saw, and seeing, Faith retriev'd;
They're blest who ne'er have seen, and yet believ'd.

When

When the shrill Trump at Christ's Descent shall found,
 Their Faith to Praise and Honour shall be found, 1 Pet. 1. 7.
 Who ne'er beheld Him, yet believing, love, 8.
 And here anticipate the Joys above.

To the Disciples Jesus oft appears; ^a
 The glorious Sight their drooping Spirit cheers. ^b
 With some He eats and drinks, with others walks, ^c
 Whose Bosoms burn within them while He talks; Lu. 24. 32.
 Of whom the Meaning of whate'er concern 27.
 Himself in all the sacred Leaves, they learn.

As Jesus' Parents Him with Gladness find,
 The Loss of whom with Sorrow fills their Mind; Lu. 2. 48.
 So each Disciple who his Death deplores, John 16. 20.
 Is glad, when He to Life Himself restores. Mark 16. 10.
 And what's more notable, th' Eternal Word John 20. 10.
 On the third Day is found, and rais'd the third. John 1. 1.

'Tis written, in the Mouth of two or three Lu. 2. 46.
 Witnesses, ev'ry Thing confirm'd shall be; Deut. 19. 15.
 Above five hundred in this Thing agreed, 2 Cor. 13. 1.
 Who were a Cloud of Witnesses indeed. 1 Cor. 15. 6.
 They boldly testify that Jesus rose, Heb. 12. 1.
 Altho' the ruling Pow'rs this Word oppose. Acts 4. 31, 33.

^a 1 Cor. 15. 5, 6, 7, 8. ^b John 16. 22. Luke 24. 17. John 20. 20. ^c Luke 24. 15. 42. John 21. 13. Acts 10. 41.

- What could induce the Men, if not sincere,
 Acts 5. 28. In the Defence of this to persevere,
 Phil. 3. 8. Cheerfully parting with each earthly Good,
 Sealing at last their Doctrine with their Blood.
 That they *were not deceiv'd* is also clear;
 Luke 24. 39. The Word of Life they *look on, handle, bear.*
 1 John 1. 1, 2. Of all Excuse the Faithless to deprive,
 Acts 1. 3. After his Death Christ shew'd himself alive
 By many Proofs infallible; and chose
 10. 44. True Witnesses the Wonder to disclose.
 Such were th' elev'n, to whom the Lord displays
 Himself and Things celestial, forty Days.

The First-fruits of them that slept.

- 1 Cor. 15. 20. Christ the First-fruits became of them who slept,
 Their Course who finish'd, and the Faith who kept.
 Lev. 23. 10, 11. As the First-fruits were offer'd by the Priest,
 Which the whole Harvest sanctify'd; so Christ
 Who once was offer'd for the Sins of Men,
 Rom. 4. 25. That He might justify us, rose again.
 The Priest appointed was the Fruits to wave,
 The Day He rose victorious from the Grave.
 Ps. 101. 7. Our High-Priest having lifted up His Head,
 Will bring forth all His Members from the dead.

a Phil. 2. 17. 2 Tim. 4. 6. 2 Pet. 1. 14.

Such

Such Pow'r His Resurrection comprehends, Phil. 3. 10.
 It's Efficacy to His Flock extends.
 'Tis like the precious Ointment running down Pl. 133. 2.
 The Skirts of *Aaron's* Garment, from his Crown.
 Thus will the second Man renew our Frame, 1 Cor. 15. 21.
 As by the first Man, mortal we became;
 Because as all, from *Adam* Death derive, 22.
 Ev'n so in Christ, shall all be made alive.
 With grateful Hearts, our Voices let us raise,
 The God and Father of our Lord to praise. 1 Pet. 1. 3.
 Let ev'ry Place with his loud Praise resound,
 Whose Mercies to the Sons of Men abound.
 This Promise He fulfill'd: Your Soul shall live; If. 55. 3.
David's sure Mercies to you I will give. Acts 13. 34.
 In a fair Ground lo! fallen is our Lot,
 Whom to a lively Hope He hath begot, 1 Pet. 1. 3.
 An Heritage in Heaven to enjoy, 4.
 (Which nothing can corrupt, defile, destroy;)
 Thro' Jesus' Resurrection from the dead,
 Whom over all Things He hath made the Head. Eph. 1. 22.
 To call us Brethren, tho' He's not ashamed,
 Yet above ev'ry Name, Him God has nam'd; Heb. 2. 11.
 That ev'ry Knee at Jesus' Name should bow, Phil. 2. 9.
 And ev'ry Tongue Him to be Lord allow. 10.
 If. 45. 23.
 Phil. 2. 11.

Rom. 14. 9. For to be Lord of all, the dead, alive,
Acts 10. 36.

Christ deign'd to die, and then to rise, revive.

His Service ought to be our chief Employ,

1 Tim. 6. 17. Who gives us richly all Things to enjoy.

Pf. 100. 2. We come before His Presence with a Song,

Pf. 68. 20. To whom the Issues from pale Death belong.

1 Theff. 4. 14. As Heathens void of Hope, we should not weep

13. For any Christian, who is fall'n asleep.

Whoe'er believe that Jesus dy'd, and rose,

Give Thanks for all, who in the Lord repose;

14. Whom God shall animate, and with Him bring; —

If. 26. 19. Then ye who dwell in Dust, awake and sing!

1 Theff. 4. 15, 16. We who remain alive at Christ's Descent

From Heav'n, sha'n't them who are asleep prevent;

17. Because the Dead in Christ shall first revive,

And we shall then be chang'd, who are alive;

And with the former in the Clouds ascend,

The Lord in Air appearing to attend.

So with the Lord, for ever shall we live;

18. The Thoughts of which strong Consolation give.

Gen. 3. 19. Tho' Dust we are, and shall return to Dust,

God's Pow'r and Promise give us Grounds to trust,

Ezek. 37. 9. That when His Spirit breaths upon the Slain,

4, 5, 6. The dry Bones live, Flesh, Sinews, Skin, regain.

Thus

Thus spake th' immortal King, God only wise :	1 Tim. 1. 17.
Your Graves I'll open, and ye Dead shall rise.	Ezek. 37. 12.
We are assur'd, that our Redeemer lives,	Job 19. 25.
And to His Servants Life eternal gives.	John 10. 28.
No Enemy can pluck us from His Hand,	28.
Who in the latter Day on Earth shall stand.	
Tho' Worms this Body with the Skin destroy,	Job 19. 26.
Yet shall our Flesh the Sight of God enjoy.	
No longer shall the Grave Mankind devour ;	
My People shall be ransom'd from it's Pow'r,	Hof. 13. 14.
And from pale Death redeem'd, th' Almighty faith,	
O Grave, thy Ruin, and thy Plague, O Death.	
Our Flesh in Weakness and Corruption lies,	1 Cor. 15. 42, 43.
But shall in Pow'r and Incorruption rise.	
A Body vile and natural 'tis fown,	44.
But spiritual and glorious, (like His own)	Phil. 3. 21.
It shall be rais'd by Christ's enliv'ning Voice ;	John 5. 25.
The Sound of which the Righteous will rejoice,	
Whom th' Image of the Heav'nly shall adorn,	1 Cor. 15. 49.
As th' Image of the Earthly they have born ;	
A happy Change this, which shall them befall,	Job 14. 14.
And in a Moment chang'd we shall be all.	1 Cor. 15. 51, 52.
For the shrill-sounding Trump shall rouse the Dead,	
Who slept whole Ages in their dusty Bed ;	Dan. 12. 2.

And uncorruptible they shall arise,

¹ Theff. 4. 17. To meet the Judge tremendous in the Skies.

The Possibility, Certainty and Necessity of a general Resurrection.

Besides the Persons rais'd by the Lord,
Other dead Men to Life have been restor'd.

^{Acts} 23. 8. Ye modern Sadducees ! then doubt no more,
That *may be* done, which *has been* done before.

^{Heb.} 11. 35. Women receiv'd their Dead, to Life again
Rais'd by God's two venerable Men :

¹ Kin. 4. 6. *Elijah*, whom the Ravens at *Cherith* fed,

² Kings 6. 18, 19. *Elisba*, who the blinded *Syrians* led ;

The former brought the Widow's Son alive,

The latter made the *Sbunamite's* revive.

Tho' lying Wonders are of Relicks told,

For their Advantage, who these Relicks hold ;

Those of *Elisba* real Wonders wrought,

² Kin. 13. 21. A dead Man touching them to Life was brought.

^{Is.} 26. 19. Thy dead Men liv'd, *Jerusalem*, and those

^{Mat.} 27. 52, 53. Together with the Lord's dead Body rose.

^{Acts} 20. 9. Young *Eutychus* who perish'd by a Fall,

10. Rose up at *Troas*, when embrac'd by *Paul*.

^{Acts} 9. 40. At *Lydda*, *Peter's* Pray'rs to Life restore

39. *Dorcas*, whose Handy-work array'd the Poor.

a ¹ Kings 17. 21, 22. ² King. 4. 32, 34

Their

Their Resurrection is already past, 2 Tim. 2.18.
 A Specimen and Earnest of the last;
 When Sea and Land deliver up their Dead, Rev. 20. 13.
 And all are sentenc'd, as their Lives were led.

The God who fram'd us, will our Frame renew;
 Whose mighty Pow'r ev'n all Things can subdue. Phil. 3. 21.
 Why should it then incredible be thought Acts 26. 8.
 The Resurrection should by God be wrought?
 In other Words, why should a Man distrust,
 That He who made, should raise, us out of Dust? Gen. 2. 7.
 Shall not the Judge of all the Earth do right, 18. 25.
 And to the Soul the Body reunite,
 That Bodies which in Good or Evil shar'd,
 May also share a suitable Reward? 2 Cor. 5. 10.
 That some which felt extreme and mortal Pain
 For a good Cause, Refreshment may obtain;
 That others, which indulg'd base, brutish Lust,
 Should suffer Punishment, tho' grievous, just.

But this Objection will be made by some: 1 Cor. 15. 35.
 How rise the Dead? and with what Body come?
 Thou Fool! no Seeds will spring, unless they rot; 36.
 The Body that shall be, thou sowest not. 37.
 Howe'er to ev'ry Seed is giv'n by God, 38.
 Its own fit Body with a Blade or Pod.

Another

- Another Emblem of our Change we find,
 In various Animals of th' insect kind:
 From loathsome Maggots, Caterpillars rise
 The Bees ingenious, and the gaudy Flies;
 The Embellishment of whose minutest Part,
 Exceeds the utmost Pitch of human Art.
 Before whose Transformation they compose
 A sort of Case their Bodies to enclose.
 The Insects in this kind of Coffin lie,
 Dead and insensible to human Eye,
 Till like ourselves chang'd also out of hand,
 They bursting out, their gilded Wings expand.
- Mat. 6. 30. If God so cloath the Creatures of a Day,
 How much more *you*, O Men! will He array?
- 1 Cor. 15. 44. When this corruptible and Mortal's drest
 In th' uncorruptible immortal Vest,
 26. Death (the last Enemy that shall be slain)
- Job 18. 14. The King of Terrors shall no longer reign;
 If. 25. 8. But must submit to that Divine Decree:
 Hof. 13. 14.
 1 Cor. 15. 54. "In Victory Death swallow'd up shall be."
 56. The Sting of Death is Sin, the strength of Sin
 57. The Law; but we thro' Christ th' Vict'ry win,
 2 Cor. 2. 14. Thanks be to God, who Cause of Triumph gave:
 1 Cor. 15. 55. Where is thy Sting, O Death? thy Victory, O Grave?

Christ's Ascension into Heaven.

The Lord while blessing graciously th' elev'n Luke 24. 51.
 Ascends triumphant to the highest Heav'n.
 Ye brilliant Gates, and everlasting Doors, Pf. 24. 7, 9.
 Lift up your Heads [thus holy *David* soars] Rev. 21. 21.
 Th' immortal King of Glory shall come in,
 Who Righteousness hath lov'd, and hated Sin. Pf. 45. 7.
 The just and glorious Sceptre who shall wield? Heb. 1. 9.
 The Lord of Hosts victorious in the Field.
 This mighty Lord a Cloud his Chariot makes, Pf. 104. 3.
 And for his Ministers two Angels takes. 4.

When Christ ascended where he was before, John 6. 62.
 And the Apostles see him here no more,
 (For while tow'rd Heaven with Stedfastness they look, Acts 1. 9, 10.
 Out of their Sight the Cloud *Messiah* took)
 The Words ensuing by th' Elev'n were heard
 From Pow'rs angelick, who as Men appear'd:
 "No longer stand and lift up tow'rd the Skies 11.
 " (Ye Men of *Galilee*!) your gazing Eyes.
 " Christ in a Cloud shall come again below,
 " As ye have seen him into Heaven go; " —
 Whom God the Father has exalted high, Phil. 2. 9.
 Because he was so humble as to die.

a Psal. 24. 8, 10. Pf. 45. 6. If. 22. 23.

The Cross is now succeeded by a Crown;
 By Pleasure, Pain, Reviling, by Renown.
 With Rapture Angels and Archangels sing
 Harmonious Hymns to such a glorious King;
 With Hallelujahs, Heavenly Mansions ring.

- Rev. 1. 11. He's Alpha and Omega, first and last;
 C. 4. 10. Before whose Throne their Crowns the Elders cast,
 C. 17. 14. Christ being Lord of Lords, and King of Kings,
 C. 4. 11. Whose Will is serv'd by all created Things.
 Pf. 118. 22. Ye haughty Builders! now behold the Stone
 Mat. 21. 42. Which ye refus'd, the Head o'th' Corner grown;
 Pf. 118. 23. The Lord's stupendous Doing this we own!
 The High-priest's Entrance in the holy Place,
 Heb. 9. 25. With Blood one Day in ev'ry Twelve-month's Space,
 24. Figur'd Christ's Entrance into Heav'n t' appear
 C. 10. 19. 23. There for his Flock, invited to draw near
 The God propitious with a Conscience clear.
 2 Sam. 6. This Type [th' Ark carry'd up to *Sion's Hill*]
 Christ into Heav'n ascended to fulfil;
 To which the Words of *David* we apply:
 The Lord, when He ascended up on high,
 Pf. 68. 18. Has captive led Captivity again,
 Eph. 4. 8. And Gifts receiv'd ev'n for rebellious Men.
 Rom. 12. 6. Eph. 4. 11.

a Exod. 30. 10. Lev. 16. 2, 34.

As

As when th' Almighty pleases to translate 2 Kings 2. 1.
 The great *Elisba* to the blifsful State,
 (Who lives like *Enoch*, like him never dies) Gen. 5. 24.
 A double Portion of his Spirit lies 2 Kings 2. 9.
 Upon *Elisba*, who beholds the Sire 12.
 Ascending in a Car and Steeds of Fire ;
 So they who Chrif't's Ascent to Heav'n beheld,
 Did mighty Works, which even His excell'd. John 14. 12.
 For when *Meffiah* to his Father went,
 The Holy Ghof't was to the Apoftles fent,
 Enabling them, tho' ignorant and weak, *
 All Languages ne'er learnt before, to fpeak. Acts 2.

*The Joys of Heaven, where Chrif't is gone to prepare a Place
 for us, and where we ought in Heart and Mind to afcend.*

Hear His own gracious Words : No longer grieve : John 14. 1.
 As you believe in God, in Me believe.
 In Heav'n, (the Houfe where many Manfions are) 2.
 A Place for *you*, I'm going to prepare ;
 Whom inconfolable I will not leave, 18.
 But come again, and to my felf receive ; 3.
 That where I am there you may alfo be,
 Bleft with all good, from all Things evil free.

* Acts 4. 14. 1 Cor. 1. 27. 1 Cor. 4. 10.

Y

No

- No tempting Objects shall enslave the Soul,
 No headstrong Passions Reason shall controul:
 No Guile or Malice, like old spreading Leav'n
 Sour the refin'd Inhabitants of Heav'n;
 But perfect Truth, sweet Harmony, and Love,
 Inspire the whole Fraternity above;
- Rev. 7. 16. Who feel no chilling Cold, nor scorching Heat,
 No Thirst, nor Hunger in the blissful Seat;
17. For by the Lamb unblemish'd, they are fed,
 And unto living Fountains gently led.
- Isa. 25. 8. God from their Eyes hath wip'd away all Tears,
 And freed their Hearts from all uneasy Fears.
- Rev. 22. 5. With Glory crown'd, for ever they shall reign,
 Rev. 21. 4. Exempt from Sorrow, Crying, Death, and Pain.
 What noble Prospects open to their View?
4. Old Things are past away, and all Things new.
 2 Cor. 5. 17.
- Rev. 22. 5. They need no Candle, for there is no Night;
- C. 21. 23. No Sun, for God himself affords them Light;
 No Care to keep, no Cunning to conceal
- Mat. 6. 20. Goods, where no Rust corrupts, no Robbers steal.
 Such as on Earth in Grace the most abound,
- 1 Cor. 15. 41, 42. In Heaven are with highest Glory crown'd.
 The understanding clearly Truth perceives,
 The Will to God and Goodness closely cleaves;

Such perfect Beauty ceases not to charm Pf. 50. 2.
 The pure Affections, vehement and warm.
 As Stars, nay as the Sun, the Righteous shine;
 To Angels equal, like The Word Divine. Dan. 12. 3.
Mat. 13. 43.
Luk. 20. 36.
1 John 3. 2.
Pf. 16. 11.
 Fulness of Joy His Presence will attend,
 At whose Right-hand the Pleasures never end.
 But neither Eye has seen, nor Ear has heard,
 Nor Heart conceiv'd the Things for them prepar'd. Isa. 64. 4.
1 Cor. 2. 9.
 Since into Heaven Christ is gone before,
 In Heart and Mind, there too, O Christian! soar. C---n P---r
B---k.
 Count earthly Things as Dung, and set your Love Phil. 3. 8.
 On Things deserving it, the Things above; Col. 3. 1, 2.
 Where sits at God's Right Hand your mystic Head,
 For you His Member, to the World are dead. 3.
 When Christ your Life, without Sin shall appear, Heb. 9. 28.
 A Crown of Glory with Him you shall wear;
 Who well may wish for the judicial Day,
 And "come, O quickly come! Lord Jesus," say. Rev. 22. 20.
 As the dry Hart the Water-brooks desires, Pf. 42. 1. 2.
 So after Thee, O God, my Soul aspires.
 For whom but Thee in Heaven I regard? Pf. 73. 25.
 And whom on Earth desire with Thee compar'd?
 A Pilgrim here, as all my Fathers were;
 The better Country which I seek is there. Pf. 39. 13.
Heb. 11. 14, 16.

- P. 55. 6. Like harmless Doves, O that I Wings possess!
 Then would I flee away, and be at Rest.
 On Thee I lean, whom Thou wilt never leave,
 Pl. 73. 24. But with thy counsel guide, to Glory then receive.

*The Necessity of being pure in Heart and Life, before we shall
 or can be happy in Heaven, where Christ intercedes for us.*

- Pl. 34. 8. How gracious is the Lord, you'll taste and see,
 1 Pet. 2. 3.
 Luke 10. 41. When you from *Martha's* Care and Trouble free,
 42. *Mary's* good Part, the one Thing needful choose,
 Which Christ declar'd, that she should never lose.
 Phil. 3. 14. By pressing tow'rd the Mark, the Prize pursue;
 Mat. 20. 16. The call'd are many, but the chosen few.
 2 Pet. 1. 10. They make their Calling and Election sure,
 1 John 3. 3. Who purify themselves, as God is pure.
 Pl. 15. 1, 2. Such to the Heav'nly-*Sion* shall ascend,
 And in that holy Place on God attend;
 Mat. 5. 8. Who shall be charm'd with His All-glorious Sight,
 Col. 1. 12. Meet for the Saints Inheritance in Light.
 Led by such Promises to Christians giv'n,
 Rather than servilely by Threatnings driv'n,
 2 Cor. 7. 1. Your Flesh and Spirit from Pollution cleanse,
 2 Pet. 3. 14. That so you may be found without Offence.

a Psal. 63. 8. Pl. 27. 9, 10. Heb. 13. 5.

For

For to His Kingdom Christ will ne'er admit

Polluted Sinners, for that Place unfit.

Rev. 21. 27.

If such in Heaven were allow'd to dwell,

Their guilty Conscience there would make a Hell;

And Joys from all the Dregs of Sense refin'd,

Could ne'er be relish'd by a carnal Mind.

Rom. 8. 7.

For Objects they would seek, but seek in vain,

To gratify the Lusts they'd still retain.

So would it prove a Punishment to Swine,

If them to Beds of Roses you confine,

Who in the Mire to wallow most encline.

All carnal Lusts then must be now withstood;

Heav'n is no Heritage for Flesh and Blood.

1Cor. 15. 50.

At God's Right-hand will our Redeemer sit,

Heb. 10. 12.

Till Foes to be His Footstool all submit;

Psal. 110. 1.

There for His faithful Servants intercede,

Heb. 10. 13.

And all the Merits of His Passion plead.

Heb. 7. 25.

*Christ's last Commission to the Apostles, with whom Matthias
was numbered.*

The Lord ascending thus address'd th' Eleven:

All Pow'r in Heav'n and Earth to Me is giv'n.

Mat. 28. 18.

Go — make Disciples, and baptize the same

19.

I'th' Father, Son, and Holy Spirit's Name.

Teach

Mat. 28. 20. Teach them to keep all Things which I ordain;

Whose Spirit with you ever will remain.

Acts 1. 12. After the Lord's Ascension they repair

14. To *Salem*; there devote themselves to Pray'r,

Luk. 24. 49. And, as commanded by Himself, abide,

Until with Power from on high supply'd.

Acts 1. 15, 22. Peter reminds his Brethren, there was Need

Of a fit Person, *Judas* to succeed;

To whom on casting Lots th' Almighty shews,

24. That He (who knows the Heart) *Matthias* chose,

25. To fill the Place, whence that Transgressor fell,

That to *his own*, he might depart — to Hell,

Where all accursed Traitors ought to dwell.

So as it was predicted in the Book

Pf. 109. 8. Of Psalms, his Bishoprick another took.

The Descent of the Holy Ghost on the Apostles.

Acts 2. 1. In one Place they are all with one Accord,

Deut. 16. 11. The Day of gen'ral Joy before the Lord.

Acts 2. 2. A Sound like rushing Wind from Heav'n they hear,

3. And cloven Tongues like Fire to them appear,

The Wind fills all the House where they abide,

The cloven Tongues on each of them reside.

Who

Who, with the Holy Spirit being fill'd, Acts 2. 4.

Speak with new Tongues [in every Language skill'd.] Mark 16. 17.

The Feast of Pentecost to *Salem* leads

Arabians, Parthians, Elamites and Medes; Acts 2. 9.

With whom the Natives of *Pamphylia, Crete,* 10.

Mesopotamia, Cappadocia, meet.

From *Lybia, Pontus, and Pamphylia* some,

From *Asia, Egypt, Phrygia,* others come.

Strangers of *Rome, Jews, Proselytes,* appear; 11.

All with Amazement the Apostles hear

Speaking all Languages before unknown;

The admirable Work of God alone!

But certain Natives of the *Jewish* Land,

Who might no foreign Language understand

This Work how wonderful soe'er despise, Acts 13. 41.

And to be drunken Bablers them surmise. Acts 2. 13.

Peter stands up his Brethren to defend: 14.

Ye Men of *Jewry!* to my Words attend.

The third and present Hour o'th' Morning shews 15.

That we're not drunken, as ye rash suppose.

[For till this early Hour of Pray'r was past,

From Meat and *Drink,* the *Hebrews* us'd to fast.]

God has fulfill'd what He by *Joel* said: 16.

Upon all Flesh my Spirit shall be shed. 17.

Joel 2. 28.
Your

Your Sons and Daughters shall prophetic be ;

Your old Men dream, † your young Men Visions see.

Acts 2. 18. In those last Days I also sha'n't disdain

Joel 2. 29.

To pour my Spirit on the menial Train.

Reflections on the Holy Spirit's inspiring the Apostles.

Pf. 133. 1. How good the Brethren were ? what Joy they felt

Who thus in Unity together dwelt ?

2. For their High-priest anointed was with Pow'r,

On them descending in the fittest Hour ;

Eph. 4. 3. By Him united in the Bond of Peace,

A Bond from which there should be no Release.

Deut. 32. 2. The Words which they inspired speak, distil

Pf. 133. 3. Like *Hermon's* Dew, refreshing *Sion's* Hill.

John 14. 16. The Spirit with them constantly abides,

C. 16. 13. And to all Truth their Understanding guides.

C. 14. 26. He shew'd them Things to come, and all Things taught,

And all Christ's Words to their Remembrance brought.

At the same Time that *Israelites*, with Awe

From *Sinai* heard th'old Covenant, the Law ;

The new from *Sion* to be preach'd begun,

When to confirm it, were such Wonders done.

† A Dream was one Way in which God us'd formerly to reveal his Will to Mankind
Numb. 12. 6.

This was the Thing which God before decreed,

Who said : from *Sion* shall the Law proceed ; If. 2. 3.

The royal Law of Liberty, as *James*

With great Propriety the Gospel names. Jam. 2. 8, 12,

Men with each other once in vain convers'd,

By Means of divers Tongues, and were dispers'd ; Gen. 11.

Yet by this very Means God then design'd,

In one Religion to unite Mankind.

You hear the Wind, which, where it listeth, blows ; John 3. 8.

But know not whence it comes, and where it goes.

In such a Light all born again appear,

The Cause mysterious, but th' Effect is clear.

That Man alone is of the Spirit born, 1 John 2. 29.

Whose Fruits of Righteousness his Life adorn ; Phil. 1. 11.

Such, Goodness, Gentleness, Long-suff'ring, Love, Gal. 5. 22,

Faith, Joy, Peace, Temperance, and Meekness prove. 23.

The Spirit's Temple is our Body nam'd, 1 Cor. 3. 16.

Which to defile, Men ought to be ashamed.

If any (sinful Pleasure to enjoy)

Defile God's Temple, him will God destroy. — 17.

Whoe'er the Spirit have, the Flesh subdue,

Put off the old Man, and put on the New. — Eph. 4. 22,

In vain, ye Methodists, *Moravians* ! boast, 24.

That you are guided by the Holy Ghost ;

2 Cor. 6. 14. With carnal Lust notoriously defil'd ;

The Light and Darkneſs can't be reconcil'd.

Whoe'er ſo wantonly themſelves demean

Mat. 12. 43. A diff'rent Spirit follow — the unclean.

If. 6. 1. As when *Eſaias* in a Viſion ſaw

The Lord of Hoſts with reverential Awe,

6, 7. A live Coal on his Lips the Seraph laid,

Which animated him before diſmay'd ;

8. " Whom ſhall I ſend ? " when the Almighty cries,

Then " here am I, ſend me," the Bard replies ;

9. Enjoin'd the ſtubborn *Jews* to reprimand,

Who would not ſee, nor hear, nor underſtand :

So when by Means of Tongues reſembling Fire,

The Spirit deign'd th' Apoſtles to inſpire,

They who were daunted with ſuch eaſe before,

New Creatures then became, and fear'd no more ;

But went as Eagles ſwift, as Lions bold,

To all the World, and all their Meſſage told.

Yet ev'ry Method both of Fraud and Force

Was try'd, but try'd in vain, to ſtop their Courſe.

To faithful Men how beauteous ſeem'd their Feet,

Who preach'd glad Tidings, and their Voice how ſweet ?

Pf. 19. 4. The Sound of which was heard in ev'ry Land,

Rom. 10. 18. And Converts made as num'rous as the Sand.

Peter, who thrice declar'd that Love he bore
 To the Redeemer thrice deny'd before :
 He at a Draught who caught of Fishes shoals,
 By one Discourse converts three thousand Souls
 Now by much Pains what little Good is done ?
 Three thousand Sermons may convert not one !

John 21. 15,
16, 17.

Mat. 26. 70,
72, 74.

Luk. 5. 4, 6.

Acts 2. 41.

Fools least abhor the Thing which hurts them most,
 And laugh at Sin which grieves the Holy Ghost.

Prov. 14. 9.
Eph. 4. 30.

The Apostles wise and faithful Stewards.

Believers seem to have one single Heart ;
 And from their common Stock the Twelve impart
 To ev'ry Man, according to his Need ;
 No Strife or Envy here Confusion breed.
 He who had much, yet nothing o'er obtains ;
 He who had little, of no Lack complains.
 But in a diff'rent and a higher Sense,
 As wise and faithful Stewards they dispense
 In proper Season his peculiar Share
 Of Meat, to each entrusted to their Care ;
 With all Things needful old and new supply'd,
 The Word of Truth apt rightly to divide ;
 Their Loins to gird up, and their Lights to burn,
 In expectation of the Lord's Return.

Acts 4. 32.

35.

Jam. 3. 16.

Ex. 16. 18.
2 Cor. 8. 15.

Luke 12. 42.

Mat. 13. 52.

1 Tim. 3. 2.
2 Tim. 2. 15.

Luke 12. 35.
36.

Men's Hearts they strengthen'd with the living Bread,
 The Babes with Milk, and not strong Meat they fed;
 Tho' mighty, yet affectionate and mild,
 Cherish'd their Converts, as a Nurse her Child.
 Th' Apostles were to God a Savour sweet,
 And chosen Vessels for his Service meet;
 Who as Embassadors for Christ beseech
 Unrighteous Men, with plain, but pow'rful Speech,
 To make their Peace with an offended God
 Who their Transgressions visits with a Rod;
 Whose Terrors knowing, they Mankind persuade,
 But to th' Almighty manifest are made;
 To them such full Authority was giv'n,
 Their Acts on Earth, are ratify'd in Heav'n.
 They preach Christ crucify'd, to ~~the~~ *Greeks* and *Jews*,
 And of His Murder boldly these accuse.
 The *Hebrews* blindly stumble at the Word,
 The Heathens proudly scorn it as absurd.
 The *Jew* requires a Sign from Heav'n; the *Greek*
 After Philosophy pretends to seek.
 Yet both the Wisdom and the Pow'r Divine,
 To those who shall be sav'd in Jesus shine.

a Ps. 104. 15. John 6. 51. 1 Cor. 10. 16. b 1 Cor. 3. 1, 2. Heb. 12, 13, 14.

The

The Lord confounds the Mighty and the Wise,
By weak and foolish Things which Men despise : 1 Cor. 1. 28.
Things by that Lord of Heav'n and Earth conceal'd Mot. 11. 25.
From Wise and Prudent, but to Babes reveal'd.

Let ne'er thy Wisdom, O wise Man, excite Jer. 9. 23.
Thy Glory, nor O mighty Man, thy Might.
As to the swift, the Race may not belong, Eccles. 9. 11.
So neither may the Battle to the strong,
Nor Wealth to Men of Understanding fall,
But Time and Chance still happen to them all.
Sampson the strong, and *Solomon* the wise,
Warn us nor Strength nor Wisdom t'o'erprize ;
One worshipp'd Idols, t'other was subdu'd,
Both were entic'd by Women fair and lewd. Judges 16.
Let Men be ne'er so wise, or strong, or swift, 1 Kings 11.
Their Wisdom, Strength, and Swiftnefs is a Gift ;
For what have they, which has not been receiv'd, 1 Cor. 4. 7.
Of which they cannot be again bereav'd ?
Shame is our Due, and Glory is the Lord's,
Who all good Things so lib'rally affords. James 1. 5.
Th' Apostles only glory'd in His Cross, Gal. 6. 14.
Things gainful once, for Christ accounting Loss ; Phil. 3. 7.
To whom it was by special Favour giv'n,
To know the sacred Mysteries of Heav'n. Mat. 13. 11.

Blessed

Mat. 13. 16. Blessed were they who saw and heard the Things,
 Luke 10. 24. 17. Which many Prophets, righteous Men, and Kings,
 Wishing to hear, and wishing to behold,
 Have never seen, and never have been told.

The Apostles' Sufferings, and Patience under them.

Love moves the Lord His Children to chastise,

Pf. 66. 10. For so He tries them, as Man Silver tries.
 Acts 22. 3. Paul (who was once so zealous for the Law,
 C. 9. 3, 4. A voice from Heav'n who heard, a Light who saw,
 The first so moving, and the last so bright,
 C. 22. 11. This turn'd his Soul, that took away his Sight:
 2 Cor. 12. 4. Who into Paradise exalted, heard
 Such Words as could by no Man be declar'd :
 Acts 24. 25. Who while a Pris'ner, reason'd with such Force,
 That the Judge trembled at the bold Discourse,
 His own and Brethren's Suff'rings thus express'd,
 Luke 21. 19. In Peace and Patience who their Souls possess :
 1 Cor. 4. 9. God has set forth His own Apostles last,
 As Men on whom the cruel Sentence past,
 Not only naked, but unarm'd to fight,
 To Angels, to the World, and Men a Sight.
 2 Cor. 7. 9. Without is Fighting, and within is Fear ;
 1 Cor. 4. 11. Hunger, Thirst, Labour, Buffetings we bear ;

12.

a Prov. 3. 12. Heb. 12. 6. Rev. 3. 19.

Offend

Offend in Nothing, lest the Word be blam'd; 2 Cor. 6. 3.
 Bless when revil'd, intreating when defam'd; 1 Cor. 4. 12.
 Tho' troubled, yet distress'd we never are; 13.
 And tho' perplex'd, not driven to despair; 2 Cor. 4. 8.
 Pursu'd, howe'er not distanc'd in the Race; 9.
 Cast down, yet rise again, and mend our Pace;
 Accounted as Deceivers, and yet true, 2 Cor. 6. 8.
 As mean, yet noted by the Works we do; 9.
 As dying, live; as chasten'd, and not kill'd;
 As sorrowful, with Joy yet always fill'd; 10.
 As poor, yet many with true Riches bless; Luke 16. 11.
 As having nought, yet ev'ry Thing possess;
 Depriv'd of any certain Dwelling-place, 1 Cor. 4. 11.
 Rejected as the Dregs of Human Race; 13.
 By stupid Heathens in the Ocean thrown,
 For their Offences hoping to atone.*

The manly Spirit of each noble Saint Prov. 18. 14.
 Sustain'd Infirmities, asham'd to faint, 2 Cor. 4. 16.
 The Chast'ning of the Lord they ne'er despis'd, Prov. 3. 11.
 The Riches of whose Grace for them suffic'd, Heb. 12. 5.
 His Strength, which perfect in their Weakness proves, 2 Cor. 12. 9.
 The Men to glory in the latter moves; 9.
 And as in *them* His Sufferings abound, 2 Cor. 1. 5.
 So they in *Him* abundant Comforts found.

* See Hammond.

- John 16. 33. The Peace and Joy which from the Lord proceed,
 15. 11. With Tribulation in the World agreed;
 Phil. 4. 7. Which Peace of God, no Intellect conceives,
 John 16. 22. Whom of their Joy, no Enemy bereaves.
 Altho', says *Paul*, our outward Man decays,
 2 Cor. 4. 16. New Vigour daily th' inward Man displays.
 The present Suff'rings work a sure Reward,
 Rom. 8. 18. With which they don't deserve to be compar'd.
 2 Cor. 4. 17. Th' eternal Weight of Glory is so vast,
 Our light Afflictions but a Moment last.
 18. While for Divine, not carnal Things we care,
 These temporal, but those Eternal are.
 2 Cor. 5. 1, 7. Walking by Faith and not by Sight, we know,
 When Death this earthly House shall overthrow,
 We have a Building, which for ever stands,
 An House of God, in Heav'n, not made with Hands
 Hag. 2. 9. [Which former House in Glory is surpast,
 As was the former Temple, by the last.]
 2 Cor. 5. 2, 4. We, being burden'd by the Body, groan,
 Phil. 1. 24, 25. And here abide for others' Good alone,
 2 Cor. 5. 8. But to depart, and be with Christ desire;
 Phil. 1. 23.
 21. To live is Christ, and Profit to expire.
 Rev. 14. 13. The Dead, departing in the Lord, be blest,
 For, says the Spirit, they from Labour rest;

Whether we ^{live} live, or longer be alive, 2 Cor. 4. 9.
 To be accepted of the Judge we strive; 10.
 Who bear the Heat and Burden of the Day, Mat. 20. 12.
 And never cast our Confidence away; 2 Cor. 4. 6.
 With Boldness saying, as the Psalmist said: Heb. 10. 35.
 God is my Helper, no Man's Wrath I dread. — Pl. 118. 6.
 Heb. 13. 6.

They knew that Man in all his Pomp and Pow'r,
 Flees like a Shadow, fadeth like a Flow'r; Job 14. 2.
 As Vapour vanishes, and breaks as Glass; Jam. 4. 14.
 Bursts like a Bubble, withers like the Grass; Pl. 31. 12.
 At Even dry, tho' in the Morning green; Is. 40. 6.
 So soon he's gone, and shall no more be seen: 1 Pet. 1. 34.
 While in the World, unsettled as a Stream, Pl. 90. 6.
 When dead, as soon forgotten as a Dream. Pl. 39. 13.
 Job 14. 2.
 Pl. 73. 20.

The Destruction of Jerusalem (often foretold by Christ and his Apostles) which happened before the Death of St John.

The Righteous perish, which none lay to Heart; Is. 57. 1.
 But from the future Evil they depart. 1.
 John solely tarry'd till Messiah came John 21, 22.
 To judge Blasphemers of his holy Name;
 Because He liv'd to see the Day of Gloom, Joel 2. 2.
 Big with the Hebrews' and their City's Doom.

The sacred Leaves with Words of this abound,
 Which with the Day of Judgment some confound.
 With Confidence *John* lifted up his Head,
 1 John 4. 18. Whose perfect Love cast out tormenting Dread.
 Pl. 1. 4. Not so undaunted the Ungodly were,
 Lu. 21. 25, 26. Their Hearts perplex'd, then failing them for Fear.
 Thought can no more conceive, than Tongue can tell,
 The grievous Judgments which the *Jews* befell.
 C. 19. 43. 20. Then was *Jerusalem* encompass'd round,
 Her lofty Towers levell'd to the Ground.
 C. 21. 5, 6. Not in the Temple was there left a Stone
 Upon another, but was overthrown.
 For valiant *Titus* all the Town enclos'd
 Within a Wall, in three Days' Space compos'd;
 And *Rufus* took a Plow-share to deface
 The whole Foundations of the holy Place;
 Which Act most signally Completion yields
 Jer. 26. 18. To "*Zion* shall be plowed as the Fields."
 Mic. 3. 12.
 Mat. 24. 28. Then wheresoe'er the *Jewish* Carcase lay,
 Job 39. 30. There gather'd th' Eagles to devour the Prey,
 (The *Romans* us'd such Ensigns to display;)
 Eleven hundred thousand were the Dead,
 And ninety hundred thousand captive led.

a Luke 21. 28. 1 John 3. 21. Chap. 4. 17.

Such

Such Multitudes (as for the Slaughter Sheep)
 At *Salem* met, the paschal Feast to keep.
 The Blood of some, was with their Off'rings mix'd, Lu. 13. 1, 2, 3.
 And others' Bodies to a Cross were fix'd.
 The Lord on them like Fire His Fury pour'd, Nah. 1. 6.
 Who were as Stubble fully dry devour'd. 1 Theff. 2. 16.
 Then might one cry, as *Jeremiab* cries, Nah. 1. 10.
 O that my Head were Waters, and mine Eyes Jer. 9. 1.
 A Well of Tears! then for my People slain
 Nor Day, nor Night, to weep I should refrain!
 The tragic Scenes in ev'ry Point accord,
 With the Predictions of our blessed Lord.
 The Works of learned *Joseph* (tho' a *Jew*)
 Who had those Scenes presented to his View,
 Have been the clearest Comment to unfold,
 What the Redeemer punctually foretold.

As when the *Jews* true Faith in God profess,
 In a peculiar Manner they were blest;
 (With Bread from Heaven in the Desert fed, Exod. 16. 35.
 With Light from Heaven thro' the Desert led — C. 13. 21, 22.
 Led thro' the Ocean, where th' *Egyptians* fall; C. 14. 28.
 But to the *Jews* the Waters were a Wall:)* 29.

a Mat. 24. Mark 13. Luke 19. 43, 44, 45. Chap. 21.

* ——— alta jubet discedere late

Flumina qua populus gressus inferret: at illum

Curvata in Montis faciem circumstetis undo,

Accepitque Sinu vasto ———

Virg.

So now when they rebel against the Lord,
 They are destroy'd by Famine, Fire, and Sword :
 A Famine so intolerably great,
 That their own Sucking Children, Mothers eat :
 A Fire which spreads so far, as not to spare
 The House of Refuge now, the House of Pray'r;
 A Sword of foreign and *domestic* Foes,
 So high the Zealot's civil Discord grows !

Gen. 7. As upright *Noah* in the Ark is sav'd,
 While the great Deep o'erwhelms the World deprav'd ;
 As *Lot* to *Zoar* flees, and safe remains,
 Gen. 19. While God on *Sodom* Fire and Brimstone rains ;
 So the Disciples unto *Pella* fly,
 And live, while *Salem* falls, and *Hebrews* dye.
 To the Apostles *Jesus* had foresaid :

Luke 21. 18. Not ev'n a Hair shall perish from your Head.
 Their Work was Righteousness, their End was Peace ;
 1 Cor. 3. 6. They planted, others water'd, and God gave th' Encrease.

The Propagation of the Gospel illustrated.

If. 55. 10. As the refreshing Show'r from Heav'n descends,
 And Fruitfulness the thirsty Earth attends,
 11. So shall my Word, says the Almighty, speed,
 Mat 13. 31, (Encreasing like a Grain of Mustard Seed)
 32.

a Pl. 15. 2. 37. 37. If. 32. 17. C. 57. 2.

Like

Like the old Remnant downwards take deep Root,
 And upwards bear Variety of Fruit;
 As the mysterious Tree to *John* reveal'd,
 The Tree of Life, whose Leaves the Nations Heal'd.
 'Tis like the Palm Tree with such Vigour blest,
 As most to flourish, when the most deprest;
 And like the Vine set by *Jehovah's* Hand,
 Whose Boughs to th' Ocean reach, and fill the Land.
 So mighty grows the Word, and so prevails;
 The Heav'ns shall fail, before the Gospel fails.

2 Kin. 19. 30.
 If. 37. 31.

Rev. 22. 2.

Pf. 80. 8.

9. 11.

Acts 19. 20.

Mark 13. 31.

The Martyrs, noble Army! dauntless stood:
 The Word was propagated by their Blood:
 The Church resembling that embattel'd Field, +
 With Blood manur'd, as vast Increase to yield.
 So God's peculiar People thriv'd of Yore;
 The more opprest, they multiply'd the more.

Exod. 1. 12.

An Address to the Deists.

'Th' engrafted Word, O Deists, don't reject;
 'Tis able your Salvation to effect.
 Complain no more (for such Complaints are vain)
 That Truths mysterious you can ne'er explain.

Jam. 1. 21.

+ The Soil of the Field of Battle between *Marius* and the *Teutones*, enriched by the Moisture of the putrify'd Bodies (which was soak'd in by the Rain of the following Winter) yielded at the Season a prodigious Crop; which seems to confirm *Archilochus'* Assertion, that Nothing fattens a Soil so much as Blood. *Plutarch. — Life of Marius.*

- No finite Being, Inf'nite comprehends;
 Pl. 139. 6. Such Knowledge Man's Capacity transcends.
 Since human Reason is so short a Line,
 By no Means adequate to Things Divine,
 'Tis only Labour lost, with That to sound
 (Which cannot fathom) such a vast Profound.
 For the deep Things of God's Myfterious Plan
 1 Cor. 2. 10. Are by *the Spirit search'd, reveal'd* to Man;
 14. But by the Carnal not receiv'd, nor learn'd,
 Because these Things are spiritually discern'd.
 1 Cor. 13. 9. Here of this Plan we know a Part alone,
 12. Hereafter we shall know as we are known.
 12. Now in a Glass we view, there Face to Face,
 And the *whole* Scheme of Providence shall trace.
Parts which irregular at present seem,
 Subservient to the whole we shall esteem.
 Each forms a Link of one extended Chain;
 Hath its due Place and shall it's End attain.
 Eph. 3. 10. There will God's Wisdom *manifest* appear,
 1 Cor. 13. 12. Which is so dark a *Riddle* to us here;
 With Intricacies in this Life perplex,
 Which will be all unravell'd in the next;
 Doubts and Objections puzzling us no more,
 Admiring what we stumbled at before.

Some Dispensations in the present State,
 To Things unknown and future may relate.
 Our Judgment of the former's Use or End,
 Until the latter come, we should suspend.
 We have no Cause to marvel or repine,
 At our not comprehending Things Divine.
 With Parts obscure Things natural abound,
 The Pride of human Reason to confound.
 Don't ev'n a grain of Sand, or blade of Grass,
 The Understanding of the Wise surpass?
 If the Creation Reason so surmount,
 For the Redemption how shall we account?
 Which the laborious and yet learned *Paul*,
 A new Creation had just Cause to call.
 What from the Book of Wisdom we shall cite,
 Will set the Matter in the clearest Light.
 What mortal Man, whose Thoughts are vain and low,
 God's secret Will or Counsel e'er can know?
 The Flesh corruptible weighs down the Mind,
 We Things on Earth before us scarcely find;
 But who hath searched out the Things in Heav'n,
 Unless the Spirit to him has been giv'n?
 By whom were Sinners to Repentance brought,
 And Things well pleasing to their Maker taught. —

Eph. 2. 10.
 2 Cor. 5. 17.

Wis. 9. 13, 14.

15.

16.

17.

18.

Our

- Pf. 139. 2. Our Path and Bed tho' God is round about,
 Rom. 11. 33. Yet are His wondrous Ways past finding out.
 If. 55. 8. Because my Thoughts, with your Thoughts ne'er accord;
 Nor are My Ways, like your Ways, faith the Lord.
 Whose Truth and Justice will ye not confess,
 Rev. 15. 3. For which their King, the Saints triumphant blefs?
 Pf. 92. 2. Tho' Clouds and Darknes the Most High surround,
 His Throne for Right and Judgment is renown'd:
 Pf. 85. 10. Lo! Truth and Mercy there together meet,
 There Righteousness and Peace each other greet. —
 Tis your Presumption rashly to arraign
 Divine Proceedings, which ye can't explain.
 1 Tim. 3. 16. The Mystery of Godliness is great,
 Which with the utmost Rev'rence we should treat.
 In human Flesh th' Eternal God appear'd,
 Was by the Spirit justify'd or clear'd,
 Preach'd to the Gentiles, in the World believ'd,
 Of Angels seen, and into Heav'n receiv'd.
 1 John 1. 3. These mystic Things which to you we declare,
 Above, not contrary to, Reason are.
 The Word and Reason be not Foes, but Friends;
 Rom. 12. 1. The first a Service rational commends.
 2 Pet. 3. 15. We are enjoin'd a Reason to impart
 Of the sure Hope, which animates our Heart.

O that

O that ye had such Readiness to hear,
 As we to give, a Reason strong and clear!
 "Why judge ye not, says Jesus, what is right,
 Ev'n of your selves," that is by nat'ral Light?
 Reason the Truth of Revelation proves,
 And Revelation Reason's Doubts removes †
 Of Things important, which to all relate:
 Our present Good supreme,* and future State.
 Yet a sufficient Guide ye Reason call;
 It might be so indeed before the Fall.
 On which presuming now, ye don't regard,
 How by the Fall of *Adam* 'tis impair'd.
 What ought to humble you, now makes ye proud,
 Who court a Goddess but embrace a Cloud. **
 You idolize as 'twere a glimmering Spark,
 Which leaves ye like th' *Egyptians* in the dark; Exod. 10. 22,
 While the clear Light which still directs our Way, 23.
 Shines more and more unto the perfect Day, Prov. 11. 5.
 By heathen Sages †† will you not be mov'd,
 Who human Reason carefully improv'd, C. 4. 18.

† ——— *alterius sic*

Altera poscit opem Res, & conjurat amice. Hor.

* *Varro* mentions, I think, three hundred different Opinions of the heathen Philosophers about the *Summum Bonum*, or chief Good of Man.

** An Allusion to a piece of heathen Mythology.

†† Particularly *Plato*. Bp *Leng* in his *Boyle's Lectures* has made very good Use of some Passages to this Purpose in the Works of *Plato*.

Its Weakness yet ingenuously confess,
 With Revelation Wishing to be blest?
 O happy they! to whom this Light is giv'n,
 Proceeding from, and leading them to, Heav'n.
 The Gospel only could the World assure
 2 Tim. 1. 10. Of Life, which will eternally endure:
 Luke 24. 47. Of Pardon, to Offenders who repent:
 John 1. 16. Of Grace, their Sins hereafter to prevent.
 Luke 11. 13. God in the Gospel only has ordain'd
 The Terms, on which these may be all obtain'd.
 Ev'n that extoll'd Morality you know,
 You to reveal'd Religion chiefly owe;
 Thence moral Rules originally flow.
 By what Perverseness are you strangely led
 To praise the Stream, and slight the Fountain-head?
 Jer. 2. 13. The Well of living Waters ye forsake,
 And Cisterns, which can hold no Water, make.
 'Tis Ridicule, not Reason, you employ,
 Jam. 1. 27. Our undefil'd Religion to destroy.
 When by your brave Antagonists oppress'd,
 You meanly fly for Refuge — to a Jest.
 So often vanquish'd by superiour Might,
 Why will you rally, and renew the Fight?
 You've no fresh Troops to bring upon th' Field;
 Ye Rebels, then lay down your Arms and yield:

Re-

Rebels indeed I and first born Sons of Hell,
 For you against the King of Kings rebel; Acts 5. 39.
 Whom He with Benefits incessant loads; Pf. 68. 19.
 Is it not hard to kick against the Goads? Acts 9. 5.
 You walk, as many walk'd, in Times of old, Phil. 3. 18.
 Of whom th' Apostle even weeping told,
 Who th' Enemies of Jesus' Cross became,
 Lov'd earthly Things, and glory'd in their Shame; 19.
 Whose God their Belly, and whose End was Woe;
 'Tis meet that Men should reap whate'er they sow. Gal. 6. 7.

The Address to the Deists continued.

Ye from the living God too far depart, Heb. 3. 12.
 Whose Unbelief flows from an evil Heart.
 As Adders deaf and venomous forbear Pf. 58. 4.
 To hear the Charmer's Voice, how sweet foe'er, 5.
 Your Ears ye stop, your Eyes perversely close, Mat. 13. 15.
 Left you should see with these, and hear with those,
 Hating to be reform'd, and to be heal'd Pf. 50. 17.
 By Christ, for Him has God the Father seal'd. John 6. 27.

The more ignoble Vice corrupts the Mind,
 To Unbelief Men are the more inclin'd.
 The more in moral Virtue Men improve,
 The better they Reveal'd Religion love.

Will Vice direct Men right, and Virtue wrong?

Can Good to this, and Ill to that belong?

John 7. 17. Whoe'er their Will to God's own Will resign,

Shall know that *Jesus*' Doctrine is Divine.

Mat. 13. 12. To such as have improv'd the Grace bestow'd

Already on them, shall be more allow'd.

25. 28. From such the Talent God will take away,

As, not improving it, their Trust betray.

A Touch-stone like the Gospel is design'd

To try the Temper of the human Mind.

1 Pet. 2. 4. Tis such a Stone indeed as Men reject ;

If. 28. 16.

1 Pet. 2. 5. Yet living, precious, and of God elect.

Edification to this Means we owe,

Eph. 2. 21. And to an holy Temple duly grow :

1 Pet. 2. 7. To disobedient Reprobates alone,

8. The Word of God becomes a Stumbling-stone.

Mat. 21. 44. They shall be broken on this Stone who fall ;

Those whom it falls on, ground as Powder small.

This Child, said *Simeon*, when he Christ embrac'd,

Luke 2. 34. Is for the Fall and Rise of many plac'd.

The Pearl inestimable ye despise, *

Rom. 1. 22. And Fools become, professing to be wise.

* Isa. 28. 11. Acts 13. 41. Mat. 13. 46.

For Wisdom scorners seek, but cannot find ;
A little Knowledge puffeth up their Mind,
Light as the Chaff dispersed by the Wind.

Prov. 14. 6.

1 Cor. 13. 4.

Pf. 1. 4.

They Wisdom shall acquire, and blessed are,
Who never sit in haughty Scorners's Chair ;
But in the Law of God is their Delight,
On which they meditate both Day and Night.

1.

2.

The sacred Writers are by *you* surmis'd,
To follow Fables cunningly devis'd,
In Awe and Order simple Men to keep ;
Since human Law makes no Impression deep.
Which with Impunity Men often break,
All the Restraints of that are found too weak.

2 Pet. 1. 16.

Why should the Law Divine then be withstood,
Confid'ring 'tis *a necessary Good* ?
Your great Licentiousness we ought to curb,
Or else the publick Peace ye will disturb.
Could any cunning be by such posselt,
As lost their Lives, their Doctrine to attest ?

Yet might with Ease the former have preserv'd,
If they had only from the latter swerv'd. —

If *Moses* and the Prophets you'll not hear,
And Christ and His Apostles (all so clear)
Tho' from the Dead a Messenger was sent,

Luke 16. 31.

Yet this would not persuade you to repent.

Did

- John 11. 44. Did *Lazarus*, when from the Dead he rose,
 47. High-priests in *Jesus* to believe dispose?
 C. 12. 10. 53. No ! they unmov'd consulted both to kill ;
 So stubborn is the Unbeliever's Will !
 John 3. 19. This is your Condemnation : Gospel-Light
 Shines with a Lustre admirably bright ;
 Yet Darkness rather than the Light is lov'd,
 20. Because your Deeds are evil, and reprov'd.
 Rom. 6. 20. But from these Things what Profit to you came,
 Which ought to be the Object of your Shame ?
 Their End is Death, a lamentable End !
 23. The Work of Sin, such Wages must attend.
 Behold these dire Effects of sinning all
 Exemplify'd in our Forefather's Fall.
 Gen. 2. 17. From the forbidden Tree what Fruit was gain'd ?
 C. 3. 5, 7. Knowledge of Good (but lost) and Ill (sustain'd.)
 What the immediate Consequence became ?
 Gen. 3. 7, 10. A guilty Conscience, Fear, and burning Shame.
 The sad Event was Death, the Sentence just
 C. 2. 17. The Day thou eatest of it, dye thou must, —
 C. 3. 19. For Dust thou art, and shalt return to Dust !
 Phil. 4. 8. What Things foe'er a good Report procure,
 As being true, just, honest, lovely, pure ;

If
 Yet this would not persuade you to repent

If there is any Virtue, any Praise,
 Think on these Things, which holy Writ displays.
 H E R E's moral Beauty of such pleasing Mein,
 As to be lov'd, needs only to be seen.
 These handsome Things to think of, and pursue,
 Degen'rate human Nature would renew.
 A Paradise the World, and Angels Men
 Would soon become, if they were born again. John 3. 7.
 Kings, Subjects, Masters, Servants, Husbands, Wives,
 Parents, and Children, would lead happy Lives,
 If Justice, Gentleness, Obedience, Love,
 Mov'd all their Actions, as they ought to move.

Address to the Deists concluded.

To be regen'rate Christians we persuade
 You, who concerning Faith have Shipwreck made; Acts 26. 28,
 First a good Conscience having put away, 29.
 Which Pilot-like your Judgment ought to sway. 1 Tim. 1. 19.
 Like Waves you're driven by the Wind and toft, Jam. 1. 6.
 Running a greater Risque of being lost,
 Than sev'ral shipwreck'd Mariners of old, Acts 27.
 Who could for many Days no light behold; 27. 20.
 Our Gospel being hid to you, whose Minds 2 Cor. 4. 3.
 Believing not, the God of this World blinds;

Left

Left you should happily enjoy the Sight
Of Christ (God's Image) 's glorious Gospel-Light.

2Tim. 2. 26. Strive to recover from the Devil's Snare,
Who at his Will now taken captive are.

Rev. 2. 21. While for Repentance Christ allows ye Space,

2 Cor. 6. 2. Now is th' accepted Time ! Now is the Day of Grace !

Rom. 6. 1, 2. No longer sin, that Mercy may abound,

If. 55. 6. But seek the Saviour while He may be found ;
Call earnestly upon Him, while He's near,
And your Petitions fav'rably will hear. —

Rev. 10. 5. When th' Angel lifteth up to Heav'n his Hand

2. (One Foot on th' Ocean, t'other on the Land)

6. Swearing with due Solemnity before

Th' Eternal God, that Time shall be no more :

Mat. 24. 31. When the loud Trumpet sounds from Pole to Pole,

Rev. 6. 14. And Sea and Earth in wild Confusion roll :
C. 21. 1.

Ezek. 37. 12. When the Graves open, and the Dead arise,
Jn. 5. 28, 29.

Mat. 25. 32. And All are summon'd to the grand Assize :

Rom. 14. 10. When Nations stand before the Judgment-seat,

2Pet. 3. 10. And Elements dissolve with fervent Heat :

Rev. 5. 5. The Lamb of God will like a Lion rage,
And no Repentance will His Wrath assuage.

Heb. 10. 31. Into His Hands to fall, 'twill then be dire ;

C. 12. 29. The Living God is a consuming Fire.

To cover you from whose all-seeing Eye,	}	Rev. 6. 15, 16.
To the deaf Rocks and Mountains ye will cry,		
And Death desire, but from you Death shall fly!		C. 9. 6.

At Christ's Left-hand, with Envy will you pine,	Mat. 25. 33.
---	--------------

When at His Right you see the chosen Line,

And hear the gracious Words to them address :

Come ye my holy Father's Children bless'd,	Mat. 25. 34.
--	--------------

Whom with the glorious Kingdom I reward,

From the Foundation of the World prepar'd. —

O think in what Confusion you'll appear,

When His condemning Sentence ye shall hear,

(Each dreadful Word expressive of His Ire)

"Depart ye cursed to eternal Fire,	Mat. 25. 41.
------------------------------------	--------------

"For *Satan* and his Angels first prepar'd ;"

You'll share in Torment as in Guilt ye shar'd.

From the Lord's Presence driv'n like bloody <i>Cain</i> ,	}	Gen. 4. 12, 14.
You will in th' Anguish of your Souls complain ;		
My Woe is greater than I may sustain !		13.

For with the Fire devouring who can dwell,	Is. 33. 14.
--	-------------

Which burns with Fury to the lowest Hell ?	Deut. 32. 22.
--	---------------

Stern Justice then will whet the glitt'ring Sword,	41.
--	-----

And you shall know the Terror of the Lord ;	2 Cor. 5. 11.
---	---------------

When like the Devils trembling you'll believe,	Jam. 2. 19.
--	-------------

The loss of Heav'n despairing to retrieve.

He who the Prophet *Moses'* Law defy'd,

Whene'er convicted, without Mercy dy'd.

Heb. 10. 29. Don't you deserve, and shall you not sustain,

A lasting Punishment of sharper Pain,

Who trampling under Foot God's blessed Son,

Unto the Holy Ghost Despite have done?

If no Remorse is felt, no Danger fear'd,

1 Tim. 4. 2. With an hot Iron is your Conscience fear'd.

Luke 19. 42. O that in this your Day the Things ye knew

Which to your Peace belong, and would pursue,

Before they're hid for ever from your Eyes,

And Death or Judgment your lost Souls surprize!

C. 17. 26, 28. As in the Days of *Noah* and of *Lot*,

27. Men eat, drank, marry'd, planted, builded, bought,

29. Till Fire and Water took them all away;

30. So shall it be in that decisive Day,

Mat. 25. 31. When Jesus Christ His Glory shall display.

1 Pet. 4. 13.

Some will so pleasantly themselves enjoy,

Others so busily themselves employ,

1 Theff. 5. 2, 3. And God them all so suddenly destroy!

Open your Eyes! th' impending Danger see,

Mat. 3. 7. And from the Wrath to come admonish'd flee.

Rom. 11. 20. Be not high-minded, and fool-hardy. Fear;

Mat. 3. 8. Fruits for Repentance meet, with Patience bear.

Luke 8. 15.

a Heb. 10. 28. Numb. 35. 30. Deut. 17. 6.

But

But till ye are engraft'd in Christ the Vine,
 Too like the barren Fig-tree you'll decline.
 The Just, who live by Faith, in Christ abide,
 Resembling Trees set by the Water side;
 Whose Leaves sha'n't wither, spreading out their Roots,
 In proper Season bringing forth their Fruits.
 Age will not them like other Trees impair,
 More Fruit then bearing, than before they bare.
 How ven'erable their hoary Head appears,
 Who grew in Goodness, as they grew in Years?
 Think soberly, so act, and say with Grief:
 Lord, I believe, help thou mine Unbelief.
 His Goodness imitate, His Grace implore,
 His Will obey, His Deity adore.
 The Guilt of Schism and Separation fear;
 To the reform'd and purest Church adhere.
 The Church which God hath purchas'd with His Blood,
 Shall firmly stand, as it hath ever stood.
 'Tis built upon a Rock which cannot fail;
 The Gates of Hell against it sha'n't prevail.
 Whoe'er is wise, to these Things will attend,
 And Jesus' Loving-kindness comprehend.
 The Ways of God are right and gracious all,
 In which the Just shall walk, Transgressors fall.

John 15. 1.
 Rom. 11. 23.
 Mat. 21. 19.
 20.

Pf. 1. 3.

Jer. 17. 8.

Pf. 92. 14.

Rom. 12. 3.

Mark 9. 24.

1 Cor. 12. 25.
 Jude 19.

Acts 20. 28.

Mat 16. 18

Pf. 107. 43.

Eph. 3. 18.

Hof. 14. 9.
 Pf. 25. 10.

Hof. 14. 9.

Ecclef. 12. 13.

Of the whole Matter the Conclusion hear,

In which Mankind's whole Duty will appear.

Fear God, and keep His Precepts. This is one,

1 John 3. 23.

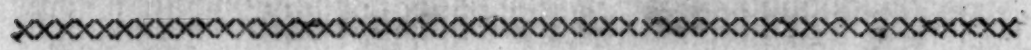
That you believe in Jesus Christ His Son,

Who ev'ry Work, and ev'ry secret Thing,

Eccles.12. 14.

1 Cor. 4. 5.

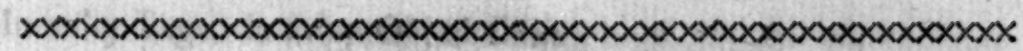
Shall, whether good or evil, into Judgment bring.



The WORDS
AND
WORKS of GOD.

The Word of the Lord is true, and all his Works
are faithful.

David.



THE WORDS

AND

WORKS OF GOD.

The Word of the Lord is true, and all his Works
are faithful.

David.

XX

The WORDS

AND

WORKS of GOD.

THE Words Divine to read, and Works to view,
Charms th' Eye and Mind with Beauties ever new.
Both royal *David* were thy chief Delight,
By Day thy Study, and thy thoughts by Night.

Open thine Eyes, O Atheist! look around —
What Demonstrations of a God abound?
Open the Leaves, O Deist! read — how clear
The Marks of Inspiration there appear?
In ev'ry Page, in ev'ry Object shine
The Wisdom, Goodness, and the Pow'r Divine.

The Words and Works of God in this are like,
Familiar to us, neither strongly strike.

This

This gives us just Occasion to reflect
On our own Weakness, not on their Defect.

View Works Divine and human thro' a Glafs,
You'll find how much the first the last surpass.
The one you'll slight, but t'other will esteem,
So lovely these, those so uncomely seem. †

Our good Creator with a charming Grace
Hath perfectly adorn'd all Nature's Face.
Of all the various Colours, Blue and Green,
Are by our Eyes with greatest Pleasure seen.
Hence both the Heav'ns above, and Earth below,
Are in Reality the finest Shew.
All but the blind and dull with Transport view
This covered with Green, and that with Blue.

Which Way so'er we turn our prying Eyes,
Scenes of God's Wisdom, and our Wonder rise.
On Earth, in Water, Air, ev'n under Ground,
Th' inimitable Works of God abound.

Fowls of the Air, and Flowers of the Field,
For our Instruction ample Matter yield.
See how the former thrive, the latter grow,
Which never toil or spin, ne'er reap or sow.
If these are fed, and those array'd so well,
Much more shall we, who both so far excel.

Mat. 6.

† Wilkins's Nat. Rel.

The

The Works most glorious, wrought by Hands Divine, Pfal. 19.
 In the high Firmament and Heavens shine.
 The Sun by Day, the Moon and Stars by Night,
 Afford our Minds, as well as Senses, Light.
 These Works th' eternal Pow'r and Godhead prove, Rom. 1. 20.
 By Arguments adapted all to move!
 Their Voice is heard in the remotest Lands,
 A Voice, which ev'ry Nation understands.
 As a gay Bridegroom cometh forth the Sun,
 Rejoicing Giant-like his Course to run.
 He goes from one to t'other End of Heav'n;
 And the whole Earth his genial Rays enliv'n.

The Heav'ns, the Moon, and Stars which God ordain'd, Pfal. 8.
 The Pow'r and Honour which Mankind obtain'd,
 Attentively consider'd and compar'd —
 Lord, what is Man, who met with such Regard!
 Fowls feather'd, finny Fishes, fleecy Sheep,
 Which fly, swim, walk, on Earth, in Air, the Deep,
 Not only tame, but wild Beasts of the Field,*
 To us by thine Appointment Homage yield.
 By Art or Policy we manage some,
 Others by Strength superior overcome.

* See Bp Patrick on Psal. 8. 7.

How wisely hast thou form'd the various Brood,
 Some for our Physick, others for our Food?
 O God! we praise thee for thy gracious Care,
 And for our Use thy wond'rous Works declare.

Of all the Works which God has made below,
 None more surprizing than ourselves we know.
 See how the human Members all conduce
 To some peculiar and important Use!
Galen confid'ring this, was blind no more,
 But own'd the God he doubted of before.
 In His own Image we by God were made
 Whom to revere ourselves should this persuade,
 And by no Vice our Nature to degrade.
 O ye degenerate! renew by Grace
 That glorious Image which your Sins deface.

Two different Parts compose the human Frame,
 The Body one, and t'other Soul we name;
 From Earth the first, from Heav'n the latter came.
 Hence upwards, this like Sparks of Fire ascends;
 And downwards, that like Drops of Water bends.
 The Soul to rule, the Body to obey
 Were made, but Rebel that usurps the Sway,
 And Tyrant like deposes and detains
 The rightful Prince in ignominious Chains.

Hence

Hence Compound-man is with himself at Strife,
Leads an unsettled and uneasy Life,
Like a contentious Husband and his Wife.

The Testimonies of the Lord are sure, Psal. 19.
And righteous altogether, perfect, pure,
Convert the Soul, and make the Simple wise,
Give Joy to drooping Hearts, and Light to darken'd Eyes.
For so desirable and sweet they are,
No Gold, no Honey with them can compare.
God's Servants as their Teachers them regard;
In keeping of them there is great Reward.
Tho' various, yet harmonious all appear,
Tho' strange, yet true, and tho' profound, yet clear.
Our Judgments they convince, our Passions move,
Relieve our Sorrows, and our Sins reprove.
Hence most important Truths Men clearly know,
The Light of Nature could but darkly shew.
Heav'n's glorious Joys, Hell's grievous Pains prepar'd
The bad to punish, th' upright to reward,
Are promis'd here, the Hope of one to cheer,
And threaten'd, to alarm the other's Fear.

The memorable Scenes of ev'ry Age
Are represented in the sacred Page;
Which best informs us of the Cause and Cure,
Of all the greatest Evils we endure.

Ye Works Divine ! on you still let me gaze :
 Ye Words Divine ! direct me thro' Life's Maze :
 Incline me Virtues' narrow Path to tread,
 By which to Life Eternal we are led.
 O that I could reduce Men from the Road
 Of Vice — a Road now throng'd, however broad ;
 Youth from Debauchery ; from Av'rice, Age ;
 Ambition, Manhood ; A L L from Party-rage !
 Since the best Efforts are but weak and vain,
 Unless Heav'n's Blessing on them we obtain,
 Let me the God of Truth and Might implore,

- Rev. 4. 8. Whom Cherubims incessantly adore.
 Pf. 139. 12. To whom the Midnight shines as Noon-day clear,
 Isa. 40. 22. And all Mankind as Grasshoppers appear ;
 Pf. 147. 4. Who knows the Names and Number of the Stars,
 Ob. 38. 10. Sets to the raging Ocean Doors and Bars ;
 Pf. 33. 13, 14. Who looks from Heav'n, and all on Earth surveys,
 Jer. 32. 9. And all according to their Works repays ;
 Dan. 4. 35. Who doth in Heav'n and Earth whate'er He wills,
 Pf. 145. 16. Opens His Hand, and all with Plenty fills :
 Who ev'ry Person, Thing and Place surrounds,
 Unchang'd by Time, and unconfi'd by Bounds :
 Pf. 65. 2. O thou that hearest Pray'r, to thee I pray !
 Pf. 7. 11. Patient, tho' Men provoke thee ev'ry Day ;

Such

Such Rays of Light to clear the Head impart,
Of Grace such Powers to subdue the Heart,
That thy Existence, this may ne'er deny,
Nor that thy Vengeance daringly defy.
In ev'ry Danger let thy Pow'r protect,
And let thy Wisdom in all Doubts direct.
With Gratitude thy Goodness may we bless,
And our Unworthiness with Grief confess;
Thy Works with Wonder and Delight survey;
Thy Words with Rev'rence hear, with Readiness obey!

F I N I S.

Such Rays of Light to cheer the blind and injured
Of Grace such Powers to make the heart
That thy Religion, this may be of use
Not that thy Religion duringly duty
Is to be changed for the Power of the
And let thy Wisdom shall Doves dwell
With Gratitude thy Goodness may we bless
And our Unworthiness with Grace
Thy Works with Wisdom and
Thy Words with Grace



[Faint, mostly illegible text continues in the lower half of the page, appearing to be a continuation of the poem or a separate section.]

